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CENTENNIAL ADDRESSES,

HISTORIES

OF THE

BOARDS

AND

REPORT ON THE CENTENARY FUND.

PUBLISHED BY ORDER OF THE GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH
IN THE U. S. A.

CINCINNATI, O.:
BY THE STATED CLERK
1889

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ADDRESSES

DELIVERED AT THE

CENTENNIAL CELEBRATION

OF THE

GENERAL ASSEMBLY

OF THE

Presbyterian Church,

PHILADELPHIA, PA.,

MAY 24TH, 1888.

ASSEMBLY'S EDITION.

PUBLISHED BY AUTHORITY OF THE PERMANENT COMMITTEE OF ARRANGEMENTS FOR THE ONE HUNDREDTH GENERAL ASSEMBLY

—BY—

MACCALLA & COMPANY,
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INTRODUCTORY.

THE Presbyterian system of faith and government came to the American continent with the earliest settlers of English, Scotch and French origin. Presbyterian churches existed in the colonies in the early part of the seventeenth century, but the first Presbytery was not organized until 1706. The General Synod, having under its care four Presbyteries, was erected in 1716, and the complete organization of the Church was secured in 1788, by the adoption by the Synod of New York and Philadelphia of the Constitution and the establishment of the General Assembly. The Assembly of 1888 is, therefore, the One Hundredth General Assembly of the Presbyterian Church in the United States of America.

The Assembly of 1885 appointed a Permanent Committee of Arrangements to make suitable preparation for the celebration of the Centennial Meeting, and the committee was continued by the Assemblies of 1886 and 1887. The General Assembly of the Presbyterian Church in the United States, being the Presbyterian Church located within what are called the Southern States, upon invitation cordially united with the General Assembly of the Presbyterian Church in the United States of America, in preparation for the joint celebration of this auspicious anniversary. The committees of the two Assemblies met in joint session in Baltimore, Md., in December, 1885, and the arrangements effected by them were reported to and approved by the respective Bodies. The programme of the Centennial Celebration held at the places appointed by the Assemblies, on May 24, 1888, will be found on the pages following. In addition to the Addresses delivered on Centennial Day, this volume contains the Opening Sermon preached by the Moderator of the General Assembly of the Presbyterian Church in the U. S. A., in the First Presbyterian Church, Philadelphia, Pa., May 17, 1888.

W. H. ROBERTS.

Morning Programme, May 24, 1888.

TEN O'CLOCK.

I.—IN THE ACADEMY OF MUSIC.

PRESIDING OFFICER.

Rev. J. J. Bullock, D.D.,

The Moderator of the General Assembly of the Presbyterian Church in the U. S.

1. HISTORICAL ADDRESS ..... (see page 9)
   Theodore L. Cuyler, D.D., Brooklyn, New York.
2. THE WORK OF PRESBYTERIANISM FOR THE FUTURE..... (see page 24)
   T. Dwight Witherspoon, D.D., LL.D., Louisville, Kentucky.

II.—IN HORTICULTURAL HALL.

PRESIDING OFFICER.

Rev. Charles L. Thompson, D.D.,

The Moderator of the General Assembly of the Presbyterian Church in the U. S. A.

1. CALVINISM AND RELIGIOUS LIBERTY ..... (see page 37)
   Hon. William C. P. Breckinridge, M.C., Lexington, Kentucky.
2. PRESBYTERIANISM AND BIBLICAL SCHOLARSHIP..... (see page 50)
   Howard Crosby, D.D., LL.D., New York City.

Afternoon Programme.

THREE O'CLOCK.

I.—IN THE ACADEMY OF MUSIC.

PRESIDING OFFICER.

Justice William Strong, LL.D., U. S. Supreme Court, Washington, D. C.

1. THE ADAPTATION OF PRESBYTERIANISM TO THE MASSES..... (see page 57)
   Hon. John Randolph Tucker, Lexington, Virginia.
2. PRESBYTERIANISM AND EDUCATION ..... (see page 70)
   Simon J. McPherson, D.D., Chicago, Illinois.
3. CALVINISM AND HUMAN PROGRESS..... (see page 86)
   Hon. James S. Cothran, M.C., Abbeville, South Carolina.
4. PRESBYTERIANISM AND REPUBLICAN GOVERNMENT..... (see page 94)
   Hon. Samuel J. R. McMillan, St. Paul, Minnesota.

II.—IN HORTICULTURAL HALL.

PRESIDING OFFICER.

Hon. John L. Marye, Fredericksburg, Virginia.

1. City Evangelization—Its Necessity.....(see page 110)
   John Hall, D.D., LL.D., New York City.

2. City Evangelization—Its Methods.....(see page 116)
   Moses D. Hoge, D.D., Richmond, Virginia.

3. Preaching to the Masses.....(see page 125)
   Samuel J. Niccolls, D.D., LL.D., St. Louis, Missouri.

4. Lay Effort among the Masses.....(see page 135)
   Hon. Bennett H. Young, Louisville, Kentucky.

Evening Programme.

EIGHT O'CLOCK.

I.—IN THE ACADEMY OF MUSIC.

PRESIDING OFFICER.

Hon. Alfred Moore Scales, Governor of North Carolina.

1. Home Missions.....(see page 147)
   George P. Hays, D.D., LL.D., Cincinnati, Ohio.

2. Foreign Missions.....(see page 156)
   Matthew Hale Houston, D.D., Baltimore, Maryland.

3. Historic Presbyterian Characters.....(see page 166)
   Charles L. Thompson, D.D., Kansas City, Missouri.

4. Closing Address.....(see page 176)
   Jerry Witherspoon, D.D., Nashville, Tennessee.

II.—IN HORTICULTURAL HALL.

PRESIDING OFFICER.

Hon. James A. Beaver, Governor of Pennsylvania.

1. Home Missions.....(see page 181)
   Walter W. Moore, D.D., Union Theo. Sem., Hampden-Sidney, Virginia.

2. Foreign Missions.....(see page 194)
   Charles S. Pomeroy, D.D., Cleveland, Ohio.

3. The Children of the Covenant.....(see page 207)
   Givens B. Strickler, D.D., Atlanta, Georgia.

4. Memories and Duties.....(see page 212)
   William P. Breed, D.D., Philadelphia, Penna.

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FOR THE

100th General Assembly

OF THE

Presbyterian Church in the United States of America.

(Appointed by the General Assembly in 1885, and continued in 1886 and 1887.)

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(Appointed by the General Assembly in 1887.)

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HISTORICAL ADDRESS.

By Rev. Theodore L. Cuyler, D.D.,

Brooklyn, N. Y.

THAT great clock of Time, which measures the march of man and the progress of Christ's kingdom, has struck the completion of another century in the history of Presbyterianism. This was not, by any means, its first century. There had been seventeen centuries before this—stretching back to the time when the Apostle Paul rocked its cradle, bearing this inscription,—"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the *Presbytery*." Paul and his fellow-apostles gave it its two distinctive features—the parity of the ministry and the office of the Eldership. There was the *ovum* of a General Assembly in that convocation of Apostles and Elders at Jerusalem, which sent out its deliverances to the Gentile brethren of Antioch and Syria. Five centuries later, Presbyterianism spake in the majestic voice of Augustine, who formulated and defended our chief doctrines of Grace. Later on, appear those two massive pillars in the Presbyterian structure, John Calvin and John Knox, the "Jachin" and "Boaz" whose joint names signify "He will establish it in strength." In Switzerland and in Scotland Presbyterianism was the symbol and the synonym of Freedom. If it had not been for Scottish Covenanters, the tyrannic Charles the I might never have come to the scaffold; the heroic William III might never have come to the throne. Presbyterianism gave to Christendom the Westminster Confession, that unrivaled symbol of faith which emphasizes the sovereignty of Jehovah in the heavens, and the kingship of Jesus Christ in His Church. Its pulpits have echoed to the eloquence of Chalmers, the prince of ministers, and of Alexander Duff, the prince of missionaries. Of its polity the great President Edwards testified that "the Presbyterian *way* has ever appeared to me the most agreeable to the Word of God and to the reason and the nature of things." It has shed its instructive and influential side-lights upon all sister denominations; and to-day the greatest of living preachers—Mr. Spurgeon—is constrained to govern the greatest of Christian congre gations by a numerous Board of Elders. And so,

my dear brethren, has hard-headed, long-winded, stout-hearted Presbyterianism marched down through the centuries into these times "with cunning in its ten fingers and strength in its right arm."

Into the details of our ecclesiastical history during the period of our country's colonization, I have no time to enter now. There is a mist of uncertainty still hanging over the infancy of Presbyterianism in the American colonies. The Protestants from Holland, who settled New York, held many of the distinguishing features of our form of Church polity. There was also a Puritan type of Presbyterianism which planted a few churches on Long Island and in East Jersey, between 1641 and 1670. Rev. Matthew Hill (the correspondent of Richard Baxter) and Rev. Richard Denton were pioneers in these missionary churches. The Rev. William Traill, from the Irish Presbytery of Laggan, a friend of Francis Makemie, preached on the eastern shores of the Chesapeake Bay as early as 1683; but we have no definite record of any churches organized by him. Through the mist that overhangs that border-land, we can dimly discern two or three feeble churches sprouting into existence about the year of grace, 1684, on the banks of the Pocomoke river, in Eastern Maryland. One of the two first-born churches is at *Snow Hill* and the other at *Rehoboth*—a prophetic name which signifies "room," and those early pioneers might well say "now the Lord hath made *room* for us, and we shall be fruitful in the land." Through the fog we also discern the historic figure of the missionary-pastor FRANCIS MAKEMIE. He was born near Rathmelton, County Donegal, on the storm-swept north-western coast of Ireland; he has Scottish blood in his veins; was educated in a Scottish university on the Clyde, and his effectual calling was as a missionary of Jesus Christ to the wilds of America. A heroic figure is this stalwart Scotch-Irish Makemie, not afraid of wild beasts nor of the tyrannical bigots who imprisoned him in New York "as a strolling preacher" twenty years afterwards. He goes over to Britain to beat up volunteer missionaries for the colonies, and returns in time to take part in organizing the first Presbytery about the close of the year 1705. It bore the name of "Philadelphia;" and was probably organized in this goodly city. The seven ministers who composed it were Francis Makemie, George Macnish, John Hampton, Samuel Davis, John Wilson, Jedediah Andrews and Nathanael Taylor. Ten years later the first Synod was organized, consisting of three Presbyteries, with twenty-three ministers and about thirty churches.

In 1729 the Synod solemnly declare their agreement with the Westminster Confession and Catechism as "being in all

the essential articles, good forms of sound words and systems of Christian doctrine." That doctrinal basis, thus established, has stood like adamant for one hundred and sixty years; and it will continue to stand until it upholds many a millennial church in the times of the latter-day glory.

That a vigorous controversy should have arisen in the Synod was just what might have been expected. They would not have been strong-willed and warm-blooded Scotch-Irishmen if they had not come into collisions. And, as is frequently the case when Presbyterians quarrel, both sides were right! The "Old Side" were right in their intense loyalty to our symbols of faith, and in their demand for an educated ministry wherever it was possible. The "New Side"—which embraced the majority in number, and the preponderance in aggressive zeal—were right in maintaining that the great revivals under Whitefield and Tennent were from heaven and not from men. The one side were obstinately conservative; the other side were obstinately progressive; but neither side could long do without the other.

Signals of reunion were exchanged; and after a rehearsal of the same negotiations and the same ceremonies which were to be repeated one hundred years afterwards, the separated Synods became one. The reunited Synod contained ninety-four ministers—three-fourths of whom had worn the "New Side" badge.

The man whose portly commanding figure filled the Moderator's chair on that 29th of May, 1758, was the man whose tongue of flame had done most to cleave the denomination asunder; but his heart of flame had helped to melt and mould it again together. Gilbert Tennent was the most powerful member of the most powerful family in the Presbyterian Church of that era. His terrific and soul-searching style of preaching shook Boston as with a cyclone; it gave him the leadership of the revivals which then swept over the land. His Irish father, the celebrated William Tennent, brought him over from Ireland in his childhood, and took him to that rustic spot on the banks of the Neshaminy creek which has become classic in the history of our Church. There our Elisha planted our first school of the prophets. There William Tennent and his four sons—all to be faithful ministers of Christ—piled those rude logs which were to be as historic as the rails split by the rustic Abraham Lincoln in Illinois. Verily Tennent "builded better than he knew." That log-college, twenty feet square and chinked with mud, contained in its rude husk the seeds of Princeton College, and Theological Seminary, and all the great training-schools of our Faith on the continent. To-day let us uncover our heads reverently

in honor of the Tennents; there is no nobler name in the early annals of American Presbyterianism.

Another man was in that Reunion Synod whose eloquence reached the high-water mark of pulpit oratory in that century. Samuel Davies, with Welsh iron in his blood, and the sweetness of Christ Jesus in his soul, stirred the heart of Virginia for the gospel of salvation as Patrick Henry stirred it afterwards for civil independence. Let us take honest pride in the fact that the first American preacher who conquered the admiration of the mother country was the Presbyterian Davies—a farmer's son and a pupil of the Fagg's Manor training-school. What he might have become if his life had reached its full ripeness we can only conjecture; but at the early age of thirty-seven he was laid beside his great predecessor Edwards in the hallowed mould of Princeton Cemetery.

One other figure in that first century of our Church looms so large that we cannot overlook him if we would. When Davies visited Scotland in 1754 he encountered a keen, satirical pamphlet aimed at the "Moderates," and ascribed to a certain young "Mr. Weatherspoon." The "canny" young man was a lineal descendant of John Knox, with his great ancestor's holy abhorrence of both priestcraft and tyranny. It was a sagacious act in Princeton College to choose him for its President; it "blazed the road" for another illustrious Scotch President in our day, whose white head is honored with loving reverence throughout the Republic. Witherspoon's two visits to Philadelphia made him immortal. The first one was to the Synod in 1775, when he aroused them to issue that pastoral letter for independence, which had in it the ring of a trumpet. His second visit was to a seat in the Continental Congress in July, 1776. He got there just in time to tell Congress that "the country was not only *ripe* for freedom, but would soon be *rotten* for the want of it." He got there in time to write the only name of a Presbyterian parson under the name of Hancock on the Declaration of Independence. Before he inscribed it, he uttered the manly words, "Although these gray hairs must descend soon into the sepulchre, I would infinitely rather that they should descend thither by the hand of the public executioner than desert, at this crisis, the sacred cause of my country." The name of John Witherspoon is one of the brightest jewels in our coronal; it is the only name of a minister of Jesus Christ that is graven on the pedestal of a civic statue on the American soil.

During the protracted Revolutionary struggle our Church made little progress. The hand that wielded the sword was busier than the hand that wielded the trowel. Presbyterians, almost to a man, were rebels. Many of our ministers went

into the patriot-army as chaplains; some of them run their convictions into bullet-moulds and fired at the foe with Calvinistic precision. Some, like the heroic Caldwell, sealed their devotion with their blood. The end of the war saw church edifices desecrated or desolated, congregations scattered, the ministry impoverished, the National Synod so shattered that only fifteen ministers and four elders answered to the roll-call! The machinery of the Church of Christ was in a condition well nigh as chaotic as the civil machinery of the State. But out of this chaos there slowly emerged a twofold organic construction. Two sets of builders were busied at the same time, and completed their work at about the same time. It is a striking fact that the Constitution of the United States and the Constitution of the Presbyterian Church in America had a simultaneous birth. On the 17th of September, 1787, the framers of our Federal Constitution completed that instrument which the greatest of living men—Mr. Gladstone—has pronounced to be "the most wonderful work ever struck off at a given time by the brain and purpose of man." Its adoption was consummated in 1788.

The first steps toward the formation of the Constitution of the American Presbyterian Church were taken by the Synod of New York and Philadelphia in May, 1785. The committee then appointed made a report the next year. Another committee was appointed, which met in the autumn of 1786 and digested a draft which was sent down to the Presbyteries for examination. The Presbyteries returned their opinions and suggestions during the year following; and on the 16th of May, 1788, the Synod adopted and ratified the "Constitution of the Presbyterian Church in the United States of America." Let us render our hearty thanks to Almighty God for the wisdom vouchsafed to our fathers in constructing these twain Constitutions which were born together in this beautiful city, and which have dwelt together as the "*tutamen et decus*" of our civil and ecclesiastical organisms.

With the adoption of the Presbyterian Constitution came the organization of the first General Assembly—in May, 1788. It embraced four Synods, seventeen Presbyteries, 180 ministers and 419 congregations. During the next year the Assembly held its first annual meeting in this city—which has always been the peculiar *home* of Presbyterianism. There are gray-headed Philadelphians who still remember the plain brick edifice which stood at the corner of Arch and Third streets; its pulpit was on one side of the audience-room, after the old Scotch fashion. The church which worshiped there had been founded by Whitfield; its earliest minister was Gilbert Tennent; and you will pardon a bit of personal pride when I say

that a venerated kinsman, of my own name, was the pastor of that church for many years. In that simple austere edifice the first Assembly held its sessions. It might have been accommodated in a modern Pullman car; for it contained only thirty-four commissioners (twenty-three ministers and eleven ruling elders). Traveling in those times was slow and costly. The swiftest stage-wagons occupied two whole days in the transit from New York to Philadelphia. Good Moses Hoge—afterwards the President of "Hampden Sydney"—must have spent a round week in his horseback journey from the Presbytery of Lexington, in the heart of Virginia.

Of the proceedings of that first Assembly we have but brief records. Dr. John Witherspoon, in broad Scotch vernacular, delivered the opening discourse from the words, "I (Paul) have planted, Apollos watered, but God gave the increase." A psalm or two, in the musical version of Dr. Isaac Watts, were sung; and Dr. John Rodgers, adorned with his large white wig, ascended the Moderator's chair. Rodgers was a native of Boston, first awakened under Whitfield, received his Doctorate of Divinity from the University of Edinburgh on the recommendation of Benjamin Franklin, and was the patriarch of Presbyterianism in the city of New York. Dr. George Duffield, of Philadelphia, the ancestor of a noble line of ministers, was chosen Stated Clerk. One of the earliest acts of the Assembly was the adoption of a congratulatory address to President Washington, whom they honor for "his amiable example of piety towards God, benevolence towards men, and his pure and virtuous patriotism." The reply of *Pater Patriæ* was a model of modesty and dignity.

The sessions of that General Assembly occupied only five days. Their time was spent in consolidating their new national organization—in adopting measures to print and circulate faithful impressions of the Holy Scriptures, in delicate diplomacy towards some Presbyterians who had a strong Congregationalist leaning, in organizing Church extension and Home Mission work, and in welding together the new brotherhood of seventeen Presbyteries in the double tie of love for each other and of loyalty to their exalted Lord. And so our morning-stars sang together; and if they could have foreseen the splendid future that awaited them those sons of God would have shouted for joy!

American Presbyterianism may well be proud of its parentage. "Show me the blood and I will show you the man." There was some admixture of the Huguenot in our ecclesiastical ancestry—small but precious. In the veins of many of our founders flowed some of the best blood of Scotland—the blood of the Covenanters and Cameronians, the blood of the

heroes who fought beside Douglass and Cargill in the Upper Clydesdale, and of the saints who were fed on the heavenly manna of Renwick and of Rutherford. From the Principality of Wales came the ancestors of Jonathan Edwards, Samuel Davies and other men of renown. The North of Ireland contributed the stalwarts who peopled the mountains of Pennsylvania and the valleys of Virginia—men of pluck and muscle who hewed down the trees which built their frontier churches, men who coveted no fine linen for their tables so that they had enough of corn bread and potatoes, and yet imbued with such a noble thirst for learning that they became the founders of many of our foremost schools and colleges. Puritan Non-conformity gave to us some of our ablest leaders, such as Dickinson, Green and Rodgers. The *physique* of those pioneers was as staunch as their theology. Many of them preached their half-century sermons to the same flock; some of them, at four score, could mount their horses for a ten-miles ride to their preaching-stations, or a thirty-miles ride to the Presbytery. Their discourses abounded in strong Bible doctrine, preached "without defalcation or discount." Ofttimes the solid Calvinistic metal was heated to an anthracite glow and melted the most rugged of their auditors. The libraries of those early apostles of Presbyterianism were to be *weighed* rather than counted; they contained a few volumes of savory meat, like Matthew Poole and Matthew Henry, Calvin and Turretine. A mighty Concordance, rebound by his own hands with sole-leather, is one of the relics of one of those Revolutionary parsons. As theological seminaries of the present style were not yet born, a large number of those early ministers were educated privately in the parsonages of older men who were skilled in divinity. Others were trained in the school at Fagg's Manor or in Tennent's Log-college; but the largest number brought with them their diplomas from the divinity-schools of Great Britain and Ireland.

In 1746 the College of New Jersey was chartered. Its infancy was spent in Elizabethtown, and ten years later it was removed to Princeton, whose name it has made classic around the globe. This greatest of our colleges owes its origin to the heart and brain of the greatest of our early Presbyterians, *Jonathan Dickinson*, who was born in Massachusetts exactly two hundred years ago. It was fitting that a man who was almost the peer of Jonathan Edwards in intellect should have been the first in the line of Princeton's College-Presidents; and, although he held the office but one year, he left upon the institution the impress of his power and his piety. Sixty-six years afterwards, in that same favored town, the first of our theological seminaries was planted. And on the 12th of August,

1812, that sunny-souled patriarch who combined the wisdom of a seer with the simplicity of a child, *Dr. Archibald Alexander*, was inducted into its chair of theology. Since that time colleges have multiplied, and Presbyterian schools of divinity have been established at Auburn, Allegheny, Columbia, Prince Edward, New York, Cincinnati, Danville, Chicago, Oxford, Dubuque, Newark, Charlotte and San Francisco. But on those foundation-stones laid by Dickinson and by Alexander have arisen those two magnificent strongholds of Christian culture and orthodox faith, on whose sacred walls the smile of God gleams like the light of the morning. "Stand fast, Crag Ellachie!" Oh, Princeton, Princeton! in the name of thy ten thousand grateful sons, "if we forget thee, may our right hands forget their cunning and may our tongues cleave to the roof of our mouths!"

As we review the history of the Presbyterian Church during the century just closed, certain prominent head-lands stand out so conspicuously as to challenge our attention. One of those was the "Great Revival" which began in 1800, and which swept like a prodigious gale over all the regions west of the Alleghanies, and extending southward into the Carolinas and Georgia. Nothing quite like it was ever witnessed before, or has ever been witnessed since, upon this continent. The peculiar characteristics of this spiritual awakening were—the introduction of camp-meetings, which were immense in numbers and intense in excitement; and, secondly, the prevalence of extraordinary bodily exercises, under which hundreds of men and women were prostrated to the ground in convulsions of agony or of ecstatic joy. The narrative of those scenes reads now almost like one of the weird visions of the Apocalypse. The same spiritual whirlwind which filled the air with seeming chaff, winnowed also a vast amount of precious wheat, which seeded the valley of the Mississippi, and saved the new West from the floods of prevailing infidelity. It saved the West for Jesus Christ.

The supply of preachers was inadequate for the emergency, especially in Kentucky, where the revival reached its acme of power. A large number of rough and ready lay-exhorters offered their services. Some of them were licensed, in opposition to the wishes and authority of a "Synodical Commission." Had Presbyterianism been as sagacious as Methodism in such matters, it might have harnessed the fiery enthusiasm of those frontiers-men into its chariot. Grant that those John Baptists in linsey-woolsey and leathern girdles were lacking in diplomas, and rather low in their Calvinism, and wild in some of their methods; yet Presbyterianism needed just such a corps of skirmishers and sharp-shooters for its frontier cam-

paign. A little more patient diplomacy of wisdom and love might have averted the Cumberland Schism of 1810. If a blunder is to be measured by the magnitude of its results, then the blunder which severed from us a Church which now contains 119 Presbyteries, 2540 congregations and 148,000 members, was simply *colossal*. They need us as much as we need them. And in the good time coming, when all our divisions are healed, that "Army of the Cumberland" will be welcomed back into the mighty host which bears the old blue banner across the continent.

In addition to the influence of the Great Revival, a powerful impetus was given to the Presbyterian Church by the adoption of the "Plan of Union" in 1802. Ten years before this, Dr. Ashbel Green had proposed a plan of intercourse with the Congregationalist Association of New England by correspondence and interchange of delegates. The "Plan of Union" originated at Schenectady in the warm hearts of Dr. John Blair Smith, of Virginia (then acting as President of Union College), and of young Eliphalet Nott, who was soon to be his celebrated successor. Under the beneficent influence of this "Plan," Presbyterians and Congregationalists joined hands in planting those new churches which soon made the wilderness of Western New York and Ohio to blossom as the rose. In spite of its serious defects this arrangement was productive of rich blessings through a whole generation—until it went to pieces in the controversial gale which sundered the Presbyterian Church in 1837. Brethren! Our *Union*-days with each other and with our neighbors have always been our best days, but over the days of unhappy controversies and of schisms, we would love to walk backward, and cast the charitable mantle of oblivion.

It would be pleasant, if the limits of our time allowed, to sketch the splendid progress which Presbyterianism made during the first third of this nineteenth century. During those golden years her roots were spread out to the waters, and the dews of heaven lay upon her widening branches. In 1802 the General Assembly appointed a committee to direct Home Missionary work, which was enlarged into a Board of Missions in 1816. The Temperance Reform, which had been pioneered by the scientific Dr. Rush and the eloquent Dr. Lyman Beecher, was heartily endorsed by the Assembly of 1812. Our pulpits were enjoined to preach against both the drinking usages and the dram shops. About that time strong protests were made by the Assembly against the traffic in negro slaves, and against neglecting the education of slaves. The fashionable practice of duelling was branded as murder. During those thirty-five years of progress, societies for the

education of ministers were organized; the "American Board of Foreign Missions" was born, with nearly all our churches as its auxiliaries. Our leading theological seminaries were founded. Wide-spread revivals followed the fervid labors of such ministers as Gallaher and Ross, Baker and James Hall, Finney and Nettleton.

It would be profitable also to halt and study some of the representative men of that era, the men who "had understanding of the times, and knew what Israel ought to do." Among those type-men was that Baxter-like spirit, James Patterson, who could conduct forty religious meetings in a week among the poor of Philadelphia, and whose ministry here was a perpetual Pentecost. His Southern counterpart in zeal was James Hall, a Scotch-Irish pupil of Witherspoon, a Herculean Boanerges in stature, whose thrilling eloquence and itinerant labors through the Carolinas renewed the memories of Whitefield. Another majestic giant in *physique* and pulpit power, was Edward Dorr Griffin, whose voice had the compass of an orchestra, and whose great discourse on "God exalted and man humbled by the Gospel" touched the high-water mark of sacred oratory. Before us rise the serene faces of Archibald Alexander and James Richards, the two wonderfully wise masters in Israel, whose voices have yet a thousand echoes in the ministers whom they trained. Beside them stand the saintly Nevins, the logical Skinner, the lovable John Holt Rice, the brilliant Larned, the busy-handed Cornelius, the impetuous Breckenridge, and the calm, scholarly Albert Barnes. To the closing years of that era belongs that fearless son of thunder, Charles G. Finney, the weight of whose spear was like a weaver's beam. During that progressive era there was a grand development of the lay-element in the eldership, in the councils and in the practical work of the churches. A noble army of consecrated laymen arose which found its consummate type of beauty in such characters as Harlan Page and William E. Dodge. That prosperous third of a century carried the Presbyterian Church to the dimensions of 21 Synods, 116 Presbyteries, 2500 congregations and 233,000 communicants.

But at the close of this halcyon period of prosperity, portentous clouds began to loom above the horizon. The ecclesiastical barometer betokened "foul weather." The ominous words "*Old* School" and "*New* School" began to be heard; and the ghosts of 1745, "clad in complete steel," began to "revisit the glimpses of the moon." The conflict was partly theological, and partly ecclesiastical. In theology it was High Calvinism *versus* Low Calvinism; both schools professing their loyalty to the Westminster standards. In ecclesi-

astics it was Denominational Boards *versus* Voluntary Societies with Congregationalist partnerships. For five long years the Euroclydon of controversy raged. For five years every session of the General Assembly was a storm-centre. During those five years the sun on the Presbyterian dial went backward, and the membership of the Church *decreased* by thirteen thousand members! At length disruption became inevitable; and the overstrained chain-cable snapped, hurling far and wide its shattered links which scarred many a venerable white head, and drew blood from many a wounded heart!

In May, 1838, *two* General Assemblies, very evenly balanced as to numbers, confronted each other in this city. Both bore the same name, both acted under the same Constitution and Confession of Faith. It has been often affirmed that beneath all the controversy about theology and Church polity, the secret cause of the disruption was negro slavery. But the sufficient answer to this assertion is that the cleavage did not follow any geographical line. Some of the most vehement Old School men were the Scotch-Irish Anti-Slavery men of Western Pennsylvania. Some of the most ardent partisans of the New School branch were slave-holders in Virginia, South Carolina and Alabama. In the successive Old School Assemblies the hot coal was handled very gingerly. In the New School Assemblies the topic was freely discussed; and at the termination of a protracted debate, in 1846, the uniquely eloquent Moderator, Dr. Samuel H. Cox, exclaimed, "Well, we have capped Vesuvius once more!" But in 1857 the cap blew off, and the Southern churches withdrew, and organized under the name of the "United" Synod of the Presbyterian Church."

The Old School Assembly held together for four years longer. But their turn came in 1861, when the historic cannon-shot of Fort Sumpter, after piercing the Federal Union, *ricocheted* into the Old School organization and cleft it asunder. Within twenty-four years a single national Presbyterian body had been divided into *four bodies;* two of them in the North, and two of them in the South!

The deep bleeding wound created by the civil war has been most mercifully and beneficently healed. And the breach made by that conflict in the ranks of Presbyterianism will yet, in God's good time, *be healed also*, just as surely as an All-wise God reigns in heaven, and the spirit of brotherly love lives and throbs in the great Presbyterian heart. It is said that a fifty-pound iron weight, if flung into the foaming verge of Niagara, will not sink. It is swept on by the gigantic current as if it were a pine-shaving. Even so in the bright coming time, when all the present soluble difficulties shall have been *wisely* and *righteously* solved, it will be found that the

most stolid obstacles to reunion will be swept away in that mighty torrent of LOVE that pours down from the throne of Him who loved us all and gave Himself for us.

But let us revert from prophecy to history. After the disruption in 1838, the "New" and "Old" School wings of the Presbyterian Church pursued their respective ways—not in a spirit of mutual hostility, but of generous rivalry. For with the organic separation controversy ceased. Like two Christian neighbors closely related by blood, and dwelling in different houses, they exchanged calls, and whenever they met, they inquired kindly after each other's welfare. The separation lasted just one-third of a century, until, in the nature of things, it could not last any longer. As disruption had been inevitable, so reunion became still more inevitable. Each side had conquered the other. The Old School, who were the especial representatives of Orthodoxy and Order, had established the wisdom of Ecclesiastical Boards and of conducting the affairs of the Church without incongruous alliances. The New School, who were the especial representatives of Liberty and Progress, had vindicated the right of fraternal toleration within the bounds of loyalty to the common standards of Faith and Church government. Each side needed the other. Why not *consolidate* with the same Westminster bed-rock under their feet, and the same blue banner over their heads?

The first official movement towards reunion was made at St. Louis, in May, 1866. The two Assemblies were meeting there simultaneously, and both appointed influential committees to confer in regard to the practicability of reunion and to suggest measures for its accomplishment. Dr. Beatty was the chairman of the "Old School" committee; Dr. William Adams was the chairman of the "New." In 1868 the Joint Committee presented their plan of consolidation to the two Assemblies, and it was the subject of an overture sent down to the Presbyteries. In May, 1869, the two Assemblies convened in New York, joined in the celebration of the Lord's Supper, and, with only nine dissenting voices out of 560 enrolled members, voted their hearty approval of the Joint Committee's Plan of Reunion! At the adjourned sessions of the Assemblies in the city of Pittsburgh, on the morning of November 12, 1869, the noble deed was nobly consummated. Amid shouts of joy and embraces of love, the two wings of the Presbyterian host marched together into the same temple of the living God, *and became* ONE.

That was the unparalleled love-feast in our history. The song of praise was in our hearts and we sang; the tears of joy were in our hearts and we wept. The voices of the eloquent William Adams and of the sagacious George

W. Musgrave—who had been the heaven-guided leaders of Reunion—blended together in that magnificent doxology which made the rafters roar! Nor did the holy ecstasies of the hour evaporate in empty breath; for it was decreed on the spot to raise five millions of dollars for the treasury of the Lord, as a special thank-offering for the consummation of our glorious nuptials. It actually amounted to $7,883,000!

Pittsburgh witnessed the imposing ceremony of wedlock. But it was fitting that in this "City of Brotherly Love," where the first Assembly of 1789 had convened, the great reunited Assembly of 1870 should hold its sessions. Under the soft vernal skies that General Assembly came together, six hundred and forty strong, and representing fifty-one Synods, 259 Presbyteries, 4526 churches and 446,560 communicant members. The session of this memorable Assembly continued until the 4th of June. During that time the Synods were reconstructed, the Boards were consolidated, and the respective machineries of the former dualities were harmoniously blended into one. That beneficent reunion was unmistakably guided of God. It has been cemented by brotherly affection. It secured much *worth having;* it sacrificed nothing *worth keeping.* It was the blessed foretoken of that coming day when all the churches that bear the Presbyterian name shall compose a single glorious solidarity, on whose walls may be inscribed the grand old Scotch version of the 125th Psalm:

> "Who sticketh to God in stable trust,
> As Zion's mount, he stands full just,
> Which moveth no whit, nor yet doth reel,
> But standeth forever as stiff as steel!"

As we look back over the century now closing, we discover much to excite devout thanksgiving. When the first General Assembly was organized in 1788 there were only 419 churches and not more than 20,000 members. Home Missions were in their feeble infancy. The Foreign Mission enterprise was not yet born. According to last year's statistics we now number 6436 churches and about 700,000 communicants. Our Board of Home Missions has 1465 missionaries upon a field that stretches from the Atlantic to the Indian settlements in far-away Alaska. Our Board of Foreign Missions maintains a force of 1543 men and women, embracing ministers, teachers, physicians and Bible-readers. Presbyterianism leads the van in China and feeds the brilliant electric-burner that flames over the Orient from the coast of Syria. A prodigious impetus has been given to missionary enterprise both at home and abroad by the enlistment of woman's busy hands and loving heart. While the Presbyterian Church has never ordained women to her public ministry of the Word, yet she has not been unmindful of the holy activities of womanhood in the New

Testament Churches, from the hour when Mary Magdalene was the first commissioned bearer of the good tidings of her Lord's resurrection to His disciples. So effective are our Women's Boards that they now furnish one-third of all the moneys contributed to the foreign field.

Within the last hundred years the Presbyterian Church has had a remarkable increase. In 1788 (as we have seen) there were only seventeen Presbyteries, 177 ministers, 419 churches and not over 20,000 communicants. To-day, if we combine the columns of both wings, Northern and Southern, there are 270 Presbyteries, 6770 ministers, 8672 churches, and 851,000 communicants. These figures may well provoke our gratitude, not unmingled with humiliation. By the blessing of God our growth has been very great; it would have been vastly greater if it had not been retarded by several adverse causes. The first of these has been the lamentably inadequate supply of ministers to organize and to "man" churches among the rapidly increasing new settlements. A second was an equally inadequate supply of funds to rear churches and to promote Domestic Missions. Only within the last dozen years has our Church begun to learn and to practice the grand principle of systematic beneficence. Weslyan Methodism owed much of its rapid growth to John Wesley's favorite watchword, "Justification, sanctification and a penny a day!" If Presbyterianism increases her drafts on Christ's promises, she must increase her drafts on her own cheque books.

A third cause that has retarded our growth has been the painfully frequent controversies and divisions. An enormous amount of force that ought to have been spent in enlargement has been wasted in needless internal conflicts. Brethren! Over the morning dawn which ushers in a *new* century let us bend, like a Polar arch, this glorious motto, *Union* IN *Christ for a World* WITHOUT *Christ!*

Alongside of sister denominations let us continue to labor on in true fraternity; but let us waste no time in idle flirtations with any self-styled "historic Episcopate." The men in yonder General Assembly who serve Paul's Lord and who preach Paul's doctrines are so far forth Paul's legitimate successors.

A retrospect of the century just gone with its account to heaven furnishes abundant cause for devout thanksgiving. We may well be thankful that the Presbyterian Church has so largely escaped the prevailing *malaria* of doubt and of dissatisfaction with the ancient faith delivered to the saints. From the old bed-rock we have taken no "new departures." It was the honest boast of the greatest of our theologians, Dr. Charles Hodge, that Presbyterianism has made no new discoveries in Bible theology. Her telescopes sweep no fields beyond the limits of Divine Revelation. This sound conservatism

never has been—it never must be stolid stagnation. The wise man's eyes are in the front of his head; he is ever discerning new lines of progress on old lines of truth.

Within the last hundred years our beloved Church has carved her influence in broad and beneficent characters on the history of the Republic. Her iron has entered into the nation's blood. During the arduous struggle for independence, the name *Presbyterian* almost included the name of *Patriot*. Her stiffly vertebrated theology has imparted backbone to the popular conscience. Presbyterianism has always stood for the sovereignty of Jehovah, the authority of conscience and the majesty of law. Her literature has enriched all libraries; her scholarship has linked the names of Edward Robinson, Schaff, Addison Alexander and many others with the sacred scholarship of Europe. Her money contributions towards the circulation of the Holy Scriptures and kindred objects of Christian charity have exceeded those of any other denomination. Her pulpits have exalted the sin-atoning Lamb of God; her Sabbath-schools have taught millions of infant voices to lisp His blessed Name; her pastors have fed nine successive generations with the bread of life, and led three millions of converts to the Master's table. Her record is on high in the multitudes of precious souls whom her teachings have guided to glory. Thank God! the *past* of American Presbyterianism is secure. As to the future, we may adopt the quaint words of Martin Luther, when he said, "We tell our Lord God plainly that if He will have His Church He must look after it Himself. We cannot sustain it; and if we could, we should be the proudest asses under heaven."

Fathers and brethren! Let us rejoice that we have witnessed this happy commemoration. As we listen to the stroke of that bell which sounds the exit of a century in our annals, let us answer it back with a heartfelt "*Hallelujah!*" The spirits of the mighty dead, whose achievements we have rehearsed, seem to hover around us, and to join in our songs of thanksgiving. For amidst the entrancing splendors of Paradise, they cannot have lost the memories of the Church to which they consecrated their earthly lives—or have lost their interest in its welfare. Nor shall we be forgetful of our spiritual lineage if, by the grace of God, we reach that "general assembly of the first-born" upon the glassy sea of crystal and of gold. Heaven destroys no identity, breaks no ties, dissolves no kinships. While we shall adore that ineffable and all-glorious NAME that is above every name, we shall not forget or disown that other dear old name by which we are called to-day; and as we meet and greet each other in that assembly, we shall not be ashamed to say, "*I was, and I am*, a PRESBYTERIAN!"

THE WORK OF PRESBYTERIANISM FOR THE FUTURE.

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IT is related that when, in the fifteenth century, Spain had completed the recovery of her soil from the dominion of the Moors, when her victorious legions had redeemed province after province, until the last was disenthralled and the national standards waved in triumph over the citadel of Gibraltar, the government ordered a commemorative coin to be struck, bearing an anaglyph of the Pillars of Hercules, with the encircling motto, *Ne Plus Ultra*, to indicate that the goal of national ambition had been reached and that no further conquests remained commensurate with those already achieved. But when, a decade or two later, the great prince of discoverers returned from his far-western voyage, bringing tidings of the new realms that lay trackless under the setting sun, the nation awakened to a new impulse, ordered the word *Ne* to be stricken from the die and only *Plus Ultra* to remain, that with its animating cry of "Further! further!" it might stir the ambition of Spanish youth to wider discoveries and grander achievements in the unknown fields that lay beyond.

As we listened to the eloquent words of the speaker who has just taken his seat; as we caught the glow of his fervor and enthusiasm; as, under his skillful marshaling, all the glorious past of Presbyterianism moved in living array before us, and we became eye witnesses of the battles it has fought, the enemies it has encountered, the triumphs it has achieved and the territory it has won, who could resist the impression that the splendid achievements of Presbyterianism in the past can find no parallels in the future, that its present exalted position and commanding influence leave little for the future but to conserve that which is already won; that—our Gibraltars all taken—nothing remains but to inscribe upon our banners *Ne Plus Ultra*, and concede that the glory of Presbyterianism lies in the historic memories of the past.

If such be the unwilling effect of the eloquence of our brother, then my regret, in which I know you cannot fail to

share, becomes more profound, that the venerable Nestor of our Southern Presbyterian Church, who was chosen to preside over its first General Assembly, and who, perhaps more than any other living man, has shared its confidence and given shape to its councils, cannot be with us to-day to render the service to which he was called by the voice of the General Assembly. A prince of explorers in the realms of thought, it would only be necessary that he should bring you the fruits of a single excursion into those unknown seas which make the future of Presbyterianism, to assure you that along the course of the century to come lie new and unexplored realms, with possibilities as grand as any that have given inspiration to the deeds of valor of which we have heard to-day. Even under the unskilled guidance which an alternate, in the absence of his principal, offers you to-day, I am not without hope that this Centennial Day may appear, not so much a time of worship in which to lift our hallelujahs to Heaven for that which is past, as a day of review in which to gird our loins and tighten the grip upon our swords for that which is to come. We rise to the true measure of this august occasion, only as these Centennial exercises are to us Pillars of Hercules, not with barred gates, and *Ne Plus Ultra* over them—the *Ultima Thule*, where denominational enterprise may furl its sails and lie at rest—but Pillars of Hercules, with gates wide open, and over them that new motto, which, with uplifted voice, cries "Further! further!" as it points to new realms of conquest and new work for God in the century to come.

Certainly no thoughtful observer can contemplate the present state of religious opinion, and especially the more recent phases of theological inquiry, without having the conviction forced upon him that in the near future issues are to emerge and conflicts are to be waged which will demand of the Church of God, in its purest forms, just such service as that which has made Presbyterianism illustrious in the centuries gone. As a result, in large measure, of the positivism and rationalism that, more than a century ago, began to creep into the philosophical and theological schools of Europe, setting in motion influences which are now just beginning to work out their baleful results, the age is becoming intensely rationalistic. It is irreverent of antiquity, impatient of dogma, intolerant of authority, incredulous of the supernatural, ready to call in question every article of religious faith, and throw doubt, if possible, on every item of historic fact in the Word of God. The essence of what is called "modern thought" is intolerance of the supernatural in religion. Under various forms, some of them bold and decided, others vague and ill defined, of Positivism Agnosticism, Materialism and Pantheism, it is

organizing its forces and preparing for a multiform, but concerted and persistent assault upon every point of Christianity that involves the idea of a supernatural revelation and of a personal interposition for redemptive purposes into the domain of natural law.

The first great work of Presbyterianism for the future, then—making this general survey of the field—is to do in the coming issue that which she has always been foremost to do in the past; as the thunder of rationalistic artillery is heard in the distance, to sound the note of alarm to other denominations, step with steady and stately advance into the midst of the fray, bear the old banner of the Covenant where the fight rages hottest, and be, as she has ever been, the stalwart centre upon which the other denominations may align themselves as the great sacramental host moves forward to victory.

But whilst it is true that the assault is aimed at the whole line of Christian defenses, it must be remembered that in every issue where there are extended lines of battle there are certain strategic points that hold in themselves the key to the whole field. Against these the forces of the assailants are massed. These the defenders must at all hazards maintain. It may be well for us to look to-day at some of these redoubts which the Church of God must hold, and for the holding of which, if we may judge of the future by the past, Christendom must look largely to Presbyterianism.

1. The first of these citadels of the faith is the finality of Scripture as a revelation from God, its sufficiency to meet all the conditions of intellectual progress in the world and of spiritual development in the Church to the end of time. Now, you will say at once that this is no new issue. And so, indeed, it is not. It is the old battle of the Reformation in the sixteenth century for the absolute sufficiency and sole authority of Scripture as a rule of faith and practice. But, in point of fact, there is no issue that the Church of God is called to meet to-day that she has not successfully met in the days gone by. There is not an enemy that confronts her on the field whom she has not unhorsed and unarmed in many a conflict as the centuries have rolled away. The same battles, however, are fought under new conditions, and on the part of the enemy with weapons of later and more approved design. So it is in reference to this question of the finality of Scripture. In the days of the Reformation the issue was joined upon the elevation of traditions of fathers, bulls of popes and decrees of councils to an authority coördinate with that of the written Word of God. The position assumed by our fathers, and steadfastly maintained in the face of sword and fagot, was, as

it is happily expressed in our Westminster standards, that "the Supreme Judge by which all controversies of religion are to be decided and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." In those former days the Church of God was asked to rest one foot upon the solid rock of God's inspired Word, and the other upon the shifting sand of uncertain traditions and fallible human decrees. Now it is proposed to exalt to this position of coördinate authority with the Word of God the still more vague and illusory element of what is termed the enlightened Christian consciousness of the age. The claim of the Bible to be the sole authoritative rule of faith is impugned upon the ground that the law of evolution, which is at work in the natural world around us, is also operative in the sphere of religion; that under this law a process of development has been going forward, by reason of which the Church of the nineteenth century has outgrown the doctrinal standards and tests of orthodoxy of Scriptural times. Statements of doctrine and measures of orthodoxy fixed by Christ and His Apostles were all right in the age in which they lived, and with the measure of the stature to which the Church had then attained. But Christianity has outgrown them. They belonged to the childhood of Christian experience. Religion is an evolution and theology a growth. Inspiration is a constant factor in the life of the Church. "Prophets are ever arising, like Bushnell and Beecher, with great thoughts born in their souls." The demand, therefore, of the age is for a progressive standard of orthodoxy, for stated revisions of creeds and symbols, not to conform them more closely to the teaching of Scripture with the new light which the Holy Spirit has thrown upon its interpretation, but to adjust them to the newly evolved conceptions and more highly spiritualized intuitions of the hour. The old theology, which was projected simply from the point of view of Scriptrue teaching, is to be supplanted by the new, expressive of the refined sensibilities and the enlightened Christian judgment of the present age. As straws indicate the direction of the wind, so the recent agitations of the question of probation after death show that the issue is upon us. Every doctrine that involves a supernatural element is to be brought to the same intuitional tests, and tried by the same rationalistic standards. The doctrine of the Trinity, the doctrine of Vicarious Sacrifice, the doctrine of Spiritual Regeneration, the doctrine of Future Punishment—all these are to be reckoned amongst the childish things which the Church in its fully developed manhood

is to put away. Like the caudal appendage of Darwin's primeval man, they are to be evolved and evolved until there is nothing of them left.

Now, as against this moonlight theology, which rests its claim upon a supposed inspiration in Christian consciousness higher than that of Apostles and Evangelists who "wrote as they were moved by the Holy Ghost," the Church of God must make firm and uncompromising stand. As in Reformation times, against the authority of Synods and Councils, so now against the authority of popular sentiment and rationalistic criticism—for that is the measure of it—we must steadfastly maintain that "the Supreme Judge by which all controversies in religion are to be decided, and in whose sentence we are to rest, can be no other than the Holy Spirit, speaking in the Scripture." As in the stormy days of the past, so in the ominous days ahead, the watchword of the Church must be, "The Bible and the Bible alone, the religion of Protestants."

What is true of the Scriptures as a rule of faith is equally true as a norm of practice—as a rule for the regulation of daily life. Under the same rationalistic tendencies to which we have adverted there has grown up a school of casuists amongst us, claiming that under evolutionary processes in the moral sphere we are upon a higher plane of ethical conception than the inspired founders of the Christian Church. Things which Apostles not only allowed but practiced and commended are sinful now. Things which were by them positively forbidden as shameful are in our advanced stage of ethical development proper and right. Thus, with characteristic inventiveness the age is adding to the catalogue of sins which are transgressions of the law, sins which are transgressions of the spirit of the age, and in some of the churches of the land we already have tests of religious character and terms of Church communion which would exclude our Lord Himself if He were upon the earth. It avails nothing to say that, up to this point, the invasions of Christian liberty are slight, and the restraints imposed salutary and wholesome. There is the abandonment of the great principle of Chistian liberty, and the admission of a power of moral invention in the Church which has only to be carried out to its logical issues to bring us again under the bondage of rabbinical and medieval times.

Presbyterianism has always been in the past the great bulwark of the right of private judgment and of liberty of Christian conscience. In imperishable words she has written upon her standards, "God alone is Lord of the conscience, and hath left it free from the commandments of men which are in anything contrary to His Word or beside it in matters of faith and worship." Presbyterianism has ever been characterized

by the reverence with which it has bowed to the authority of Scripture, and the zeal with which it has defended the absolute supremacy of its claims. It has been in this regard pre-eminently a witness-bearing Church. Its testimony has been written in symbols, uttered in Councils, thundered from pulpits, chanted amidst the flames of persecution, and sealed with martyrs' blood. The time is coming again when the world must look to Presbyterianism to vindicate the supremacy and sovereignty of the Word of God, its supernatural and plenary inspiration, the infallibility and unerrancy of its every line. It is in view of this coming conflict that the Church which I have the honor to represent has in the revision of its Book of Discipline narrowed the definition of an offense, declaring that nothing "ought to be considered by any court as an offense, or admitted as a matter of accusation, which cannot be proved to be such from Scripture as interpreted in the standards of the Church." As Presbyterians, learning wisdom by the past, we must stand for the rights of Scripture even in the minutest things. To the undying honor of one of the grand old warriors of King David's time it is narrated that during a Philistine invasion he stood all day long in the midst of a little field of lentiles and defended it single-handed against the whole Philistine host. It was not much in itself—only a little patch of herbs—but it was a part of the sacred soil, and he would not allow the foot of the uncircumcised to pollute it. I believe the first great work of Presbyterianism in the future to be to defend every foot of the sacred soil of Scripture, and yield not an inch of it to that destructive criticism which would despoil it of all its wealth and disenchant it of all its glory.

2. The second of these redoubts of the Church of God which it must be the work of Presbyterianism in the future to man, is that system of doctrine which is popularly but inaccurately denominated Calvinism. No ingenuous student of history, let his religious convictions and theological tenets be what they may, can conceal from himself the fact that all that is most illustrious in the history of the Church in the past, associates itself more or less immediately with Calvinists and Calvinism. Call the roll of the great thinkers and writers of the Church before the Reformation. Take the list alphabetically, beginning with Augustine, Anselm and Aquinas, Basil, Bernard and Bede; go through the whole catalogue, and, with rarest exception, they are Calvinists. Call the roll of the Reformers—Luther, Farel, Calvin, Zwingle, Beza, Huss, Jerome of Prague, Knox, Cranmer, etc.—all Calvinists. Call the roll of confessors and martyrs in Scotland, Belgium, Holland, France, Switzerland, Germany—a great host that we

cannot name or number—and without exception Calvinists. Even in non-Calvinistic England, the names that shed undying lustre upon her testimony for the truth, are those of Calvinists—Wiklif, Tyndall, Ridley, Latimer, Rogers, etc.—all Calvinists. Call the roll of those heroic sects, that through the darkness of the Middle Ages were witness-bearers for the true faith—Waldenses, Albigenses, Paulicians, Culdees, Bohemian brethren—all Calvinists. Call the roll on the other hand of the great heretics who have disturbed the peace of the Church and hindered its progress—Pelagius, Arius, Socinus, etc.—none of them were Calvinists. See what Calvinism has done for the liberties and rights of man. It was the Calvinists of France who saved the liberties of the nation from the craft of Catherine de Medici, and from the tyranny of the House of Guise. Those unconquerable heroes of the Netherlands, who, in resistance of the tyranny of Spain, poured out their blood until it ran in streams along their streets, and who, rather than submit to the occupancy of their soil by Philip, broke down the dykes, and let in upon their fairest fields the engulfing sea, were Calvinists. When England was under the iron heel of Wentworth and Laud; when Ireland was in chains; when Scotland was in peril, and when all hope of liberty was almost gone—it was the Calvinists of Scotland who came to the rescue, who not only retrieved their own liberties, but broke the fetters of Britain, drove the tyrants from the throne, and roused a spirit of liberty in the hearts of the English people that, as another has said, "trampled down the haughty Cavaliers like puppets, and made the name of England terrible by land and sea." And when we come to Scotland herself, whose children since the days of Columba have imbibed Calvinism with their mothers' milk, it is impossible to deny that her Calvinistic Presbyterianism has made her what she is; that as Dr. Moore, in his "Power and Claims of a Calvinistic Literature," has said: "From the earliest struggle with Popery to the last great contest for Christ's Crown and Covenant, the Calvinism of Scotland has always stood, like her own Ben Lomond, a grand unchanging witness for the majesty of God, transmuting the very storms that have raged around her unwrinkled brow into fountains of gushing purity from her heart."

Nor would it be possible to find a more suggestive illustration of the power and preciousness of Calvinism than by following out a little in detail the analogy thus suggested by Dr. Moore, and likening Calvinism to one of those great mountain chains with which God has girdled the earth. Rugged in outline, its "Five Points" standing apart like disconnected peaks, yet all embraced in a single logical chain; here and

there yawning chasms and sombre defiles, uninviting in detail, but as a whole unutterably sublime, uplifting us heavenward in thought and aspiration; with lofty heights above the fogs and mists of earth, bathed in the unclouded sunlight of God, with spiritual atmosphere like crisp mountain air, breathing invigoration and health; whilst its seamless sides, that open themselves to no plough of man, are the great watersheds of God's grace, "transmuting," as Dr. Moore says, "the storms into fountains," and impregnating the falling waters with their own exhaustless treasures to replenish the wasted fertilities of soil in the valleys below.

It is for the perpetuation of this great system of Calvinism as the doctrine of the Church that I plead as the second work of Presbyterianism in the future. It is by a great law of natural affinity that Calvinism and Presbyterianism have in popular parlance become synonymous terms. Whilst there are other denominations whose creeds are as thoroughly Calvinistic as ours, Presbyterians seem always to have had the courage of their convictions. In periods when Calvinism has been distasteful and unpopular they have not failed to avow it, and so all the opprobrium with which it is invested in the minds of its enemies has been visited upon them. That it should ever be unpopular seems marvelous when we reflect upon what we have already seen of its history. That it should be unpopular in this country seems strangest of all; for America owes everything to Calvinism. Those stern Puritans who laid the foundations of liberty and law in New England were Calvinists. Those sturdy Hollanders, whose robust virtues are as deeply engraven on the history of New York, as their hard names are on its topography, were Calvinists. Those clear-thinking, home-keeping, liberty-loving Scotch-Irish who made the valleys of Pennsylvania and Virginia blossom like the garden of the Lord, were Calvinists. Those ruddy-faced, broad-headed, sinewy Scotch, who found new highlands in the rugged hills and fertile slopes of North Carolina, and forever associated the name of Mecklenburg with American Independence, were Calvinists. Those knightly Huguenots who have left the impress of their virtues and their chivalry upon South Carolina and her daughters in the sisterhood of States, were Calvinists. And what shall I say more? for the time would fail me to tell of all the Gedeons and Baraks and Samsons of this Calvinistic host.

No wonder that impartial historians, even though of divergent creeds, have felt constrained to say, as Ranke, "We may consider Calvin as the founder of the free States of North America," or, as Bancroft, "He that will not honor the memory and respect the influence of Calvin knows but little of the

origin of American liberty." No wonder that Mr. Froude, who in some of his earlier writings vents his spleen upon Calvinism, should upon maturer acquaintance with its working in history, write that "it has been able to inspire the bravest efforts ever made by man to break the yoke of unjust authority;" that "when all else has failed; when patriotism has covered its face, and human courage has broken down; when intellect has yielded with a smile or a sigh, content to philosophize in the closet, and abroad worship with the vulgar; when emotion, and sentiment, and tender, imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there was any difference between truth and lies, the slavish form of belief, called Calvinism, has borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint, than to bend before violence, or melt under enervating temptation."

Fathers and brethren, it is not needful to look far into the future to see that the time is coming when there will be imperatively demanded for the safety of all our institutions, civil and religious, this unswerving allegiance to truth, this "inflexible front to illusion and mendacity," which, according to Mr. Froude, nothing but Calvinism has ever been able to maintain. When we look at the vast tide of immigration sweeping in upon us, bringing every phase of Christian, Pagan and infidel belief; when we look at the gigantic strides of Romanism on the one hand and rationalism on the other; when we look at the various seedbeds of Socialism, Communism, Anarchism, Nihilism in our great cities; when we look at the tendency in these directions towards the disintegration of society and the destruction of law, and then look, on the other hand, at the growth of those gigantic monetary corporations and commercial trusts which seem likely to place all power in the hands of the moneyed few, and open the door to unlimited patronage and corruption, who does not see the imperative demand for just such men as Froude declares to be the offspring of Calvinism, men "whose life was as upright as their intellect was commanding, and their public aims untainted with selfishness;" men "unalterably just where duty required them to be stern, but with the tenderness of woman in their hearts;" men who "were splintered and torn, but no power could bend or melt them," men who "abhorred, as no body of men ever more abhorred, all conscious mendacity, all impurity, all moral wrong of every kind, so far as they could recognize it."

And yet we are confronted by the fact to-day that at the end of this century of organized Presbyterianism, Calvinism has not the hold upon the hearts of the people that it had at the

beginning. The Congregational Church which was then thoroughly Calvinistic has in large measure lapsed from that theocentric system of belief which was the glory of its Puritan ancestry. The Protestant Episcopal Church, which has Calvinism deeply imbedded in its Thirty-nine Articles, is leavened through and through with Arminianism. The Churches whose creeds are Calvinistic hesitate in many instances to proclaim the doctrines from their pulpits in their full Scriptural scope and significance. Even within the bosom of the Presbyterian Church itself—the very citadel of Calvinism—a reactionary movement seems to be setting in. In some quarters it appears in propositions to remove certain terms or to tone down certain expressions in our standards; in others to remove whole paragraphs; whilst from a high source comes the most radical proposition of all, to reconstruct our standards from beginning to end, freeing them from the scholastic terminology of the seventeenth century, and "retranslating them into the growing language of a growing civilization."

As opposed to all this, I believe that if the Presbyterian Church would achieve for the century to come the greatest possible blessing, it must be her mission to stand up for these standards, pure and simple, to resist every effort to alter a line or erase a word, and, as Calvinism and Presbyterianism are popularly treated as synonymous terms, and all the opprobrium that in the popular mind rests upon Calvinism is visited upon us, count it our glory to be identified with a system which God has crowned with peculiar marks of favor in the past, and see that, as far as Presbyterianism is concerned, the banners of Calvinism shall be handed down to the next century with not a star the less and not a stain upon their folds.

3. In this rapid forecast of the future I must pass to a third element in the work of Presbyterianism—to present to the world in our ecclesiastical polity, as it adjusts itself to new social conditions and adapts itself to the future growth of this rapidly developing country, the true ideal of the visible Church of God, its unity, its catholicity, its spirituality, its happy combination of flexibility and strength. If Presbyterianism is true to its principles and true to its God, there is every reason why it should, within the course of another century, take firmer hold upon the American people and become more largely predominant in this country than at the present time. With the clearer light thrown upon the polity of the Apostolic Church by recent historical investigation, the Scripturalness of Presbyterianism is rendered more than ever apparent. The representative character of its government, its fundamental postulates of power delegated of God to the people, inherent in them and exercised by them through their own chosen representatives, with the checks and balances of a

written constitution, a dual order of representation and a system of appellate courts, bring it into thorough sympathy with a people whose civil government is representative and republican; a people, in fact, whose civil government is confessedly only the carrying over into the civil sphere of those principles of government of the people, by the people, and for the people, which Presbyterianism has for centuries illustrated. Standing, as it does, midway between prelacy on the one hand, with its assumption of autocratic power, and independency on the other, with its inherent weakness in the administration of law, and its fiery despotism of irresponsible majorities; presenting the true basis of unity, a real unity and not a mere uniformity, an organic unity, in which "the power of the whole is in every part, and the power of the whole over the power of every part," it commends itself to all as a system in which the largest measure of liberty is combined with the most orderly administration of law. Its expansiveness, too, adapts it to the necessities of a newly opening, rapidly developing country like this. The Presbyterian householder, who removes with his family into one of our far-Western prairies, does not leave the Church behind him; he carries the Church in his house. When other households remove into the same neighborhood, there emerges the congregation, and, as congregations multiply, there come by the natural law of organic growth the Presbytery, the Synod and the General Assembly. When, with the rapid enlargement of territory and increase of population, a single General Assembly shall be unable to meet the wants of the whole field, it will be in strict accordance with the organic law of the Church to provide for another and higher order of appellate court, and if the whole world should in a single day become Presbyterian, the genius of the system would provide a fifth, or œcumenical court; and so, without the slightest jar to its machinery, Presbyterianism could receive into its organic unity every body of believers in the world.

This catholicity of Presbyterianism gives it great advantage in its competitive race with other forms of Church government. Then, too, its theory of the nature and effect of ordination and of the nature and design of the sacraments, together with the broad and just distinction which it draws between the validity of an ordinance and its regularity, between Scripturalness in essence and Scripturalness in mode of administration—these open the way for it to exhibit, without sacrifice of principle, the broadest Christian charity and the most real Christian brotherhood towards all branches of the Evangelical Church. It recognizes the validity of Episcopal *ordination,* notwithstanding its manifest irregularity. It

recognizes the validity of baptism by immersion, although the mode is un-Scriptural; and thus, in the spirit of the principle which says, "in essentials, unity; in non-essentials, liberty; in all things charity," its pulpits are open to all who preach the Gospel of Christ, and its communion-table to all who own allegiance to the Master of the Feast. And this leads to a consideration of that which must be an important work of Presbyterianism for the future, namely, to present to Christendom the only practicable solution of the great problem of Christian union, which of late has awakened so much interest in the public mind. Only two plans have thus far been submitted. One that all the denominations shall come together, leaving each congregation to regulate its own creed and polity and internal affairs in its own way, which would simply be to adopt Congregationalism, and leave the Church without any real unity at all—to give up the substance for the shadow. The other, so generously and courteously proposed by our brethren of the Protestant Episcopal Church, has the equally fatal defect of requiring a vitiation of the ordination of all who have not been Episcopally ordained. But in Presbyterianism the validity of ordination and the validity of baptism in other communions would be protected. None of the acts of these Churches would be invalidated by the acceptance of the Presbyterian polity. And if the Church of God shall ever come together in visible organic union before the second coming of our Lord, it must, as far as we can see, be upon the safe, conservative and Scriptural polity of Presbyterianism.

4. This forecast of the work of Presbyterianism for the future would be fatally defective if I did not allude to that which after all is the great mission of the Church in the world, the evangelization of the masses both in our own and foreign lands. Now that the Spirit of God seems to have breathed a new spirit of evangelism into the Churches; now that the demands of Home Missions and Foreign Missions seem to lay a burden of souls upon the heart of the Church as never before since the days of the Apostles, let the Presbyterian Church arise in her might, let her realize that with her Christocentric theology and her Scriptural polity she is fitted, as no other Church is, to win the world for Christ. Let her remember that the Church which in the first century of the Christian era carried the Gospel in the face of fire and sword to the whole Grecian and Roman world, numbering its Church organizations by thousands and its converts by millions, was Presbyterian. With the same system of doctrine and the same ecclesiastical polity, the same glorious Gospel, the same indwelling spirit and the *same* ever-present Lord, there is no

reason why the Presbyterian Church in this land should not by the year 1988 have achieved results equally glorious.

To the attainment of this end no new machinery is needed, no amended creed, no altered polity, no novel device, no sensational method, no gewgaw of rhetorical or ritualistic art. What we need is simply and solely the baptism of the Holy Ghost—such a baptism as was received by the Apostolic Church in Pentecostal times.

Let me say further, that to the accomplishment of these results the organic union of the two bodies that join in these solemnities to-day is not necessary. It may be the will of the Great Head of the Church that this union, of which some are so sanguine, shall be speedily accomplished. If this can be done intelligently, cordially and consistently with principle, surely there is no heart in all evangelical Christendom that will not rejoice. But it may be the will of our Divine Lord that these two Churches, while by conscientious convictions held organically apart, shall illustrate the true unity of the spirit by keeping side by side in closest bonds of sympathy and fraternal coöperation. It sometimes occurs in the natural world that an earthquake shock rends a great mountain chain asunder. When the rent is first made the whole aspect is forbidding. The two faces stand like implacable foes frowning at one another. But as time advances the blessed agencies of the Great Peace-maker in nature are at work. The rough faces are chiseled down to smoothness, the sharp corners are rounded away. In every little seam and niche along the faces of the cliffs, the wild flower spreads its petals and the fern droops its graceful frond. The woodbine and the clematis fall in festoons over the edge above, and the verdure creeps along the sides from the valley below. The stream that went fretting and roaring through the gorge has worn its channel smooth and goes dimpling and purling now, overhung with forest drapery and margined with flowers. The sunbeams that fall on one side reflect their warm tints lovingly upon the other. The songs of the birds and the perfumes of the flowers are wafted across. Men walk through and look up and know not which face most to admire, and feel that each would be incomplete without the other.

Brethren, in this rending asunder of our great Presbyterian Church in this country we have reached the period of the sunlight, the music of the birds and the springing of the flowers. Organic union may or may not come. That which is better is here; "for lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come and the voice of the turtle is heard *in our* land."

CALVINISM AND RELIGIOUS LIBERTY.

By Hon. Wm. C. P. Breckinridge, M.C.,*

Lexington, Ky.

MR. MODERATOR and fathers and brethren, and you who have come from every part of America to this historic city to unite in a centennial that is devoted to the glory of God and to the good of man, I thank you more than I can tell for the tribute to the memory of him whom I loved as I never loved another man and whose name was identified with your predecessors as they went in and out before the great Assemblies of the Church to which he gave his heart and his life.

There is in every man a consciousness, a recognition, that we live under an ever-present law; that we live in a universe of law; that we were born without our option in a predestined family circle; that by an antecedent power our lot at the very cradle was cast without our option under given and foreordained circumstances; that each one of us found our peculiar place in a peculiar family, located in a certain community, and that he grew up environed by circumstances over which he had no control; that as he grew and developed and learned somewhat of the wider world around him, he became more and more conscious of the dominating and irresistible power of this ever-present law; that the natural world was subject to it, the stars held in their orbits, the tiniest wild flower developed in its solitary beauty, all that adorned, all that was powerful in nature was obedient thereto.

Those silent and invisible forces which are more and more dominated by our will, become, as we more and more understood them, servants to this law, not masters of the consequences which they entail. And as our researches advance upon higher levels, we find that animate nature was likewise subject thereto, and to this universal rule man was no exception. Now, in accordance with this law, as we looked into history, we thought we could trace that it, too, as it gave, in the development of man, the progress of civilization, the out-

*The orator was introduced as a son of the Rev. Dr. Robert J. Breckinridge.

growth of institutions, the overturning of empires, the substitution therefor of nobler governments; that there ran equal demonstration of the omnipresent and omnipotent law. Before there was any visible universe to be obedient to this law, before there was any race to develop under it, there was a perfect plan thereof in the divine intellect, approved by the divine will, of all that has been and all that is to be. All the multifarious possibilities foreseen, all the incalculable contingencies provided for, and, as I understand it, that is the gist of Calvinism.

That which we and our fathers have seen, which we and our children are to see, was not produced by some blind chance; was not the outgrowth of some incidental or accidental power; not the shifty arrangement at any particular moment of some uncertain and vacillating power; not the unconsequential sequence of events; but prior thereto all was as well known, all as perfectly provided for, all as absolutely seen, as it has occurred in the development of the centuries that have passed, and as it is to develop in the centuries that are to come; and that it was seen and provided for by a Triune God who was Father of all, an unconditioned Sovereign, Law-maker, with absolute power, Creator with unconditioned energy, and this is Calvinism.

As you subdivide this tremendous thought, to apply it to the manifold conditions of human nature and human history, it has to be formulated into creeds and dogmas. As you take the prism, and hold it to the pure white ray of light that you may subdivide that ray into the colors of the rainbow, so we take the prism of human intellect and of human nature to subdivide this unit, that its diverse colors may illuminate and radiate every part and condition of the human heart and soul. It is the answer of the human soul created in the likeness of its divine Father, answering its Creator, "Thou art Sovereign, and Thee only we adore." This is that Calvinism which I have come somewhat to talk about to-day.

I do not, before this audience, assume to set out the distinctive divisions of dogmas and doctrines into which this great central truth has been divided for the purpose of formulation and creed for philosophical examination and defense. The unconditioned sovereignty of a Triune God, a sovereignty which not only foreknew but foreordained, to whose infinite comprehension all possibilities were seen and all contingencies provided for; is the animating soul of what we call Calvinistic belief, what I would prefer to call Pauline faith, or even still more, Christian faith. Whatever paradoxes this belief may seem to create are accepted as the necessary accompaniment of the attempt of the finite to comprehend the infinite—

of the present to unfold alike an eternal past, and an eternal future—to explain with absolute certainty the transactions of the moment without knowledge as to all which preceded and all which is to succeed.

We accept this truth that God is sovereign, that being sovereign, there can be in no part of the universe which He has created, any subject who is not under the power of His control and the domination of His law, that it is impossible to conceive of an unconditioned and sole sovereignty, in a universe created thereby, which has not given to that universe the laws necessary for its government, its safety and its development.

Now, when we once obtain that thought in our intellect; when we once rise above the mere struggles of mankind, and see that all these struggles take their predestined place to accomplish their foreordained purposes, that each in his place is born to his work, to accomplish in his day his part of this divine plan, there instantly follows the conclusion that there is no other slavery than servitude to God. All ranks fade into insignificance before the mighty sovereignty of God; all distinctions become trivial and temporary before the ineffable majesty of the eternal Jehovah; all traditions, all trammels, all shackles that have been used to bind human intellect are melted before the justice of the great thought, that man is responsible alone at the bar of God for what he does in this world, where God has put him to work out his salvation.

This is true freedom; this is real liberty; but when the human intellect takes one step further; when to the profound and precious truth that this man was born in the image of God, and therefore born free; that whatever we may mean by the sentence, "Born in the image of God" and after His likeness, it is a real and profound truth, that it is no flower of rhetoric and no sentimentality, but the most real of all physical truths, that man in some sense, some real sense, is the son of God, wearing in his heart and bearing in his soul and feeling, in his innermost nature, the lineaments of his divine Father; when to that great thought is added that other truth, that the Triune God found men in a state of irretrievable ruin and misery; that the prospective picture for this son of God, created in His likeness, was eternal damnation, and that the aspirations of that soul for a new and better life, like dead sea apples, were to turn to ashes on his lips; then there came for him deliverance, and he accepted that Creator as his Father and his God—that man, free intellectually, becomes indeed free in soul. And that is the highest fruit of Calvinistic thought. It is that this human soul owed its whole hope of salvation and its entire promise of eternal life to the fore-

ordained purposes of God, growing out of that love which so loved the world that He gave His only-begotten Son that man's soul might thus be born anew. Call it "predestination" or "election," he who feels that in those remote and eternal councils his name was written by that Hand that was to be pierced in the fullness of time, that from that Side was to flow the blood and water which his soul, not some ideal soul, lost in the promiscuous thousands of humanity, not some unknown unit counting for naught in the millions of mankind, but for his soul selected out of those millions, for his life elected out of those countless thousands, those hands were to be pierced and that heart was to be broken, he becomes in a sense, which no language can describe, the servant of God, the freeman of all else in the world.

Now, when this truth is no longer the dry formula of the creeds, when it is no longer the dogma of the schools, when it is no longer the technical theology of the class-room, but when it becomes the living motive power in the human heart, when it becomes a part of his own will, inwrought into his purpose, who can doubt that there has been put into the human problem, or into those forces which are to decide the development of all the problems of the progress of mankind, a force of irresistible power. We must recollect that this does not change a man into another man. He is the same individual into whose heart this power is put that he was before. It does not make a new man out of him, in the sense of making a different man. It is the implanting of new life and new forces, the change of motives. He is the same man, in the same circumstances, surrounded by the same duties, with the same obligations upon him, but with a different motive power and purpose. But who can deny that one obtaining some faint conception of this new truth, when it has once taken hold of the human heart and the human soul, that there has been added to the forces which control mankind a force of incalculable power and a force that necessarily must work in but one direction.

Who can conceive of a nation of slaves composed of freemen? Who can realize as possible a government tyrannizing over a people each of whom is at heart free? I am not now talking of the affairs of government, but of the spirit and purpose and effect. Forms of government, anyhow, are but temples in which the spirit worshiped at the altar marks its true relation to mankind and its true purpose.

But who can conceive of a nation of servants each of whom feels that he is called of God to be a freeman? In proportion as its citizens thus feel, will that nation be free, and in proportion as this mighty thought rules the individual citizen, so will the

institutions of that nation be imbued with that spirit, and it will exhibit its power. Not at once, for all changes in human government are gradual. All have a certain form of slow development. Sometimes it seems to be rapid because we do not know of the data of the historic problem. We are so captivated by the splendid power of some great man whom God gives to the generation, for the time and for the crisis, that we overlook the antecedent events which made him possible, and made his work possible. It is true that great men do make and do decide great crises, but it is only so in a limited sense. If Luther, Calvin and Melancthon had never lived, still the human intellect would have emancipated itself from the effects of the Middle Ages. If Columbus had never discovered this country, some other Columbus in the fullness of time would have found this Western Continent, which God guarded through the ignorance of mankind until it came to play its part in the great drama of human freedom. Great men are great gifts of God. We are deceived by the glamour of their power; our hearts are exalted, and we ascribe to them an importance they do not deserve, for it is by the power of the divine leadership, through the operation of this interior, internal cause, that influences the development of the human heart and the human intellect. All progress is that way, leading to a recognition more and more of the divine sublimity and less and less of human distinction.

Mr. Moderator, I have said in another connection, that he was a shallow thinker who did not recognize that the glory of political institutions is that all men should become in practice as in thought, free and equal. And I found that profound belief in my heart on proof that man, more and more, is recognizing that there is no distinction worth knowing in human nature; and as this truth grows day by day in all human strongholds, it does two things: it makes each man recognize in himself the folly of pretending to be superior to the men around him, and it makes each man tender in recognizing the equality of human beings before the God whom each of them worship.

They who accept this belief of the sovereignty of God necessarily accept the truth that God has ordained in this world the governments necessary for those whom He has created; that Church and State alike rest upon His will and are alike His ordinances; that obedience to that Church which He has formed, and to that State which He has ordained, is obedience to Him. From this follows the converse, that obedience to that State which it is evident is not in accordance with His law, and to that Church which does not represent His will, is sin against Him.

There is a widespread opinion among those who are sometimes thought to be thinkers, that human legislatures, parliaments or congresses can create law. In a narrow and restricted sense there is a modicum of truth in this. So far as the statute of these legislative bodies is in accordance with that precedent law which has always existed, it is effectual for good; and it marks the nearer and nearer approach of mankind to the real standard of the true law. So far as they are not in accordance with this law they retard the progress of mankind, and gradually pass away. Fortunate is that people who is able to overturn these inconsistent laws without violence and bloodshed. We sometimes hear even in the pulpit that Moses gave the law from Sinai, in the sense that the tables of stone had the force of new enactments, that these ten commandments were new statutes, given by Jehovah to Moses for the first time. These simply declared what the law had always been; what in the very nature of God and of men the law always must be. There is an ineffaceable distinction between right and wrong, between good and evil; and while it has been constantly and seriously contested that these are relative terms—that that which is good to one generation is evil to another, and that all that we call lawful depends upon the standard of a given age and a certain time—it is not true. It is relatively true in the sense that the human standard has not been, and is not now, in accordance with the absolute standard, and that men have not always seen aright; and it is also true in the sense that men are to be judged partly by the circumstances which surround them. It may also be true that what was expedient at one time is inexpedient and unwise at another time. In every transaction there is a transitory element which is incidental to the time, the man and the circumstance; but there is also always the permanent, which grows out of the absolute, law, and which remains in its effect.

We cannot free ourselves—those of us who have once accepted this unconditioned sovereignty of God—from the conviction, as we study any special epoch of human history, that, underlying that which at the time may have seemed the most important aspect, there was a permanent advance in that general direction which we, for the want of a better term, sometimes call the progress of civilization, sometimes the development of man, and which is indubitably the gradual growth of the human standard of right and wrong toward the absolute standard; and we are never confused in adjudging the right and wrong of the period, though we may not always give unto the actors in the transaction that fair and impartial and charitable judgment which their environments, so different from our own, require. What I desire to express in this con-

nection is that there is but one absolute standard of right and wrong; and that standard is the divine will which was *always the same*—which can never change—and which is, when once accepted, always the controlling purpose of the life of him who does accept it; and that he who thus believes must, by the very propelling power of that belief, become, to a greater or less extent, a force in the gradual growth by which the human standard is brought nearer to that divine standard. As the practical result of this, the historic branch of the subject assigned to me becomes important as merely confirmatory of the truths which I have attempted to express. While it may not be possible to ascertain scientifically, with absolute precision, the relative value of the occult forces which are invisibly and ceaselessly operating in nature, and while, therefore, scientists may dispute—and that too with the insufficient knowledge which we yet have—as to which one of these great forces has been most potent in producing what we see around us, yet no one will deny that everyone of them has been necessary to that development.

I do not, therefore, mean to say that the Calvinistic religion has been the only force which has changed the civilization of Europe, and which has dominated in the establishment of free institutions in America and Australia. The data of the problem of social growth, or to use a phrase of science now, social statics, are so numerous and so obscure, and the study of them has been so comparatively recent, that he would be a bold man who would dare to assert that any given cause can account for all the phenomena which have marked the growth of modern history; but there has been so marked a concurrence between the gradual overturning of institutions and the substitution in lieu thereof of free institutions in certain countries, between the Calvinistic belief of those who were most conspicuous in these transactions, and in the institutions formed by them, that the most casual observer cannot fail to see it. Holland, certain provinces of Germany, Sweden, England, Switzerland and America bear witness that those who do believe in the truths that I have attempted to express can find political institutions in accordance therewith in these countries, whether they produced them or not. Compare those countries, which may well be called Calvinistic, as they were in 1509 to what they are now, and then compare the institutions which have gradually been unfolded in those countries with the religious belief which that great Frenchman formulated in his institutes, and it is impossible to avoid the conclusion that there has been a causal connection between these beliefs and the results which the centuries have produced. It will be borne in mind that the intellectual activity which such

a thought necessarily creates may exist without the acceptance of that thought, except intellectually; that also many persons who may reject that creed in all its vigor and scope, will yet be affected by it. It may, therefore, be true that very many persons who could not be classed as Calvinists have played conspicuous parts in these transactions; and I therefore most heartily give praise to all who have participated in these triumphant victories of human freedom.

What I mean only to assert is that those who are animated with the conviction of the unconditioned sovereignty of God, and are possessed with the consciousness that that God is their God, must be controlled towards the direction of absolute freedom, both in civil and religious matters; and that in proportion as they are numerous in a community, that community will grow more and more free in its institutions; and what I further assert is that this is not only true *a priori*, but that it has been demonstrated to be true historically. The propulsion of this inward conviction is towards the absolute equality of mankind; not by leveling them down, but by constant elevation; not by the reduction of kings, but by the elevation of men to sovereignty; not by the destruction of authority, but by the exaltation of law—so that in the communities which are controlled by men of this belief, while there will be weakness and folly—the necessary accompaniment of fallibility—there will be a certain, even if slow, growth towards the practical application of the combined truth that all men are equal before the law, and that all men are sovereign in the administration of the law. It follows, if this be true, that there resides in that society no power in any form or under any pretense, to interfere with, in any manner, the religious convictions of the sovereign citizen. The spiritual organization kept separate by virtue of the divine ordinance is necessarily a wholly voluntary organization. Into it enter only those who accept its truths. Over no other persons can it have power; and as it is composed wholly of those who voluntarily unite themselves with it, and as its existence, humanly speaking, rests on the will of its members so that it may be organized or altered, changed or amended, as the will of its members determines, there can be no domination over it by the State. On the other hand, as all mankind and all nature are subject to law, and as it is the first duty of organized society to preserve order, and as this order must be enforced, the State becomes a permanent organization, ordained of God, for the purpose of preserving this order and of protecting the members thereof in the rights and privileges of citizenship. It necessarily follows that to those who are obedient to the command to "render unto Cæsar the things which are Cæsar's," but who

are themselves the sovereign power in that government, the duty imposed upon them by virtue of that sovereignty can find no outlet that can satisfy the requirements of a good conscience except by perfecting such a government as will enable those who live under it to secure from others the recognition of their rights, and give unto others their recognition of the correlative rights. Therefore out of these truths practically applied, there must come, in the gradual development which years alone may produce, a free society bound together by law, in which reside free Churches voluntarily organized and voluntarily controlled. Now this is exactly what historically the last three centuries have exhibited—not at once—not rapidly—but continually.

As this great truth, and the consequences growing out of it, were obscured through long centuries of domination by Church and by State, it seemed to have been forgotten, and God revenged His truth upon man by allowing that degradation which follows from the practical forgetfulness of Him and His power; and three centuries and more ago that great revolution, which we call the Reformation, was simply a new recognition by certain persons of this great truth, and the devotion of their lives to its utterance and to its practical enforcement.

There never was a time when every knee bowed to Baal. There never has been a day when God was without a witness. Up and down through the world there have always been souls whose daily walk was with God. It would be the most intense argument for infidelity if it could once be proven that for one single moment there was no ladder that came from the gate of heaven to some human soul, up and down which no angel of the Lord passed; that there was one moment when there was no electric current of ineffable love that connected the human soul with its divine Creator. And when Luther nailed his defiance, and when Calvin wrote his Institutes, there were human hearts scattered up and down Europe that felt that there had come to them not a new life, but the utterance of what those hearts had always felt, and the expression of the love by which they had always been governed.

So the seed fell upon good soil, and when this leaven was put into the seething cauldron of that particular century, it necessarily created additional fermentation. It caused there that confusion of intellect and of purpose which precedes the settlement of questions. It caused that discontent, that exciting condition, which is the first step to reformation or revolution. It increased that restlessness with what was, which is the beginning of the ascertainment of what is best to be. Everywhere institutions were overturned. It was written

period when the current turned the world upside down, which is the divine process of making the wrong subordinate to the right; for the very necessity of better growth is that the meretricious which is on top shall be turned upside down by the valuable, which had gotten to the bottom.

That occurred, and it has continued to occur. I will not, before this audience, in the time limited to me, undertake to give an historical corroboration of the truth I have attempted to put as the *a priori* reason for that which is established. Assume that God is sovereign. Grant that this thought has gone into the heart of man. Assume that these men were elected to be his servants. Grant that they have accepted that election. See them as factors in the battle of life. Watch them as they enter into it; and who doubts upon which side they will array themselves? You may not see any banners, with their flaunting inscriptions. You need not look at the enemies they are going to attack. You know that the men of that army, with hearts aflame, with intellects emancipated with that thought, will fight but one way, and that will be for the glory of God and the freedom of men.

But after the battle is over and the victory incomplete is won, for the victories in this warfare have not yet been completed; when we camp as our fathers camped, but a little bit further into the territory that our enemies held when we began the march in the morning, all we want is to see who has fallen in that heroic fight, who has deserted amid those terrific dangers, who has weakened from its constant temptations, so that we may close up the ranks for to-morrow's fight, that we may estimate the strength that is necessary for the next day's battle, and take our consultations for what is best to do to renew that fight.

And this has been what human historians have been doing for the last three hundred years. They have been recounting, day after day, what the armies of freedom have won during the hours of the day. The pages are confused, they are stained with blood, for our progress from those three centuries can be marked backward by scaffold and stake, by the heads lifted up as traitor heads at the doors of palaces and churches and cathedrals and temples; but alongside of those blood-stained monuments, which mark the track of our progress, can also be found freer churches, freer institutions, schools of learning, cathedrals, in which God, the Spirit, is worshiped, General Assemblies, called in the name of His Son, and light and progress everywhere, until to-day the warfare is over that carries with it physical pain and physical danger.

I know that sometimes it seems as if the progress were backward, as he who stands upon the bank of some river

thinks its current goes upward, and his heart may feel sad that it is reversing the order he had hoped to have seen in his day. Shallows or falls, or an arid plain that runs down to the bank of what seems to be a useless river, may be to him a landscape that has naught in it but pain and disappointment; but if he will turn his steps away from that river until he ascends some promontory from which he may see its meanderings, always running toward the sea, sometimes obstructed by a mountain of prejudice, which had to be washed away by the blood of martyrs and the tears of the broken-hearted, but washed away as if by the power of the divine hand; sometimes turning aside apparently uselessly, until he sees that beyond its broad lagoon some magnificent city, in which human beings live and are happy, has grown upon its bank; sometimes dammed up by human greed until its waters burst over the dam and carry with them industrial progress and industrial hope, that had been against God, but is now instinct with the spirit of the divine Master and made to make melodious music in His praise as it becomes the steward of His charities and His missions, but always going to the sea.

And so the river of human history has had the same great direction. It has always been toward human freedom—human freedom of the soul, human freedom of the will, human freedom of the intellect, until to-day we stand in an attitude utterly unlike that in which Calvin stood when he wrote his "Institutes" and when he laid the foundations of the Church at Geneva.

I hear it said that Calvinism is dying out. "We do not hold," it is said, "to the harsh and rugged old Calvinism of those hard days. Our preachers do not preach as Calvin preached. They do not talk as Luther talked." They are bringing down, I hear it constantly said, this doctrine of ours, this hard doctrine of ours, this cruel doctrine of ours, to a more enlightened day, to a softer civilization, and to a less prejudiced Calvinism than our fathers preached.

I apprehend it is utterly untrue, and that he looks at but the surface who says so. We do not arm ourselves *cap-a-pie* as our fathers did. We do not go, as John Knox did, before the queen to defend Scottish liberty. We do not have to die in the ranks of a physical army to preserve the germs of liberty. We are not called to the stake, and therefore the blare of the trumpet and the sound of the drum and the armor of the soldier we have laid aside. Other enemies meet our leaders. Other weapons are to be used for our defense. God's sovereignty was the stone out of the mountain that had to be used to destroy the class distinction which had grown up in the centuries that were then behind them. The individu-

ality of every man, as the direct son of God, elect in the councils of eternity, and therefore not to be touched by mere man power, without law, had to be good in those olden days. Scottish, Genevan and Hollandish liberty had to be won by heroic endeavor and ceaseless courage. The life to be laid down was the physical life. The hollows across which human progress had to go were hollows that were to be filled with blood; and Calvinists were soldiers of the cross with a new destiny, and had to wage a new physical war. Commissioned by the Captain of Salvation, they carried into the contest of that day the spirit of a certain physical warfare.

To-day the sovereignty of our God is called in question in other ways. Science denies that this universe of His, that stretches out before our eyes, our intelligence and imagination, does conform to the teachings of His book. In the halls of learning, in the school-house, in the college, the enemies of our God no longer deny the equality of men, but they give a certain apotheosis to human nature, and thereby bring man above his divine Master. No longer do we war with the implements of physical warfare, but we are to fight with these intellectual implements that are to win the fight for us.

And in every Presbyterian seminary, thanks be to God, and in every Presbyterian pulpit, blessed be His divine name, the weapon with which we fight the warfare of to-day, is that God is the sovereign Creator of the universe around us, the Revealer of the Bible we believe, and the Father of the Saviour who died to save mankind.

It is the same old Calvinism of the past. It is that same heaven that Stephen saw when he was the first martyr; that Paul, who stood consenting to his murder, saw in his long warfare to make the gentile world Christian, and that our fathers in all ages have seen. It is the same blessed truth that lies at the foundation of this precious centennial to-day. Lines of geography may divide us; the traditions of the Past, dividing duty and allegiance, may put their veils temporarily between us; questions of diverse races, complex conditions and of delicate problems may make us hesitate about the form of organic union; but under all of these there is the same love of the same sovereign God who in the eternity of the past gave His Son, who died for the elect of the world.

This is the Calvinism of the present. It will be modified, as we go into the future, in the mere form of utterance or formulation of its creed; but in its essential substance it will never more be modified, until that Jerusalem coming down out of the skies shall dwell among men; when all who have gone before, when John Calvin will shake hands with the Moderator of your Assembly; when Melancthon will lie upon

the breast of some one of these venerable fathers around me, and when the crowns that are put upon the heads of the elect will be thrown at the feet of the Lamb of God, recognizing that He only is worthy of worship and adoration.

I thank you for your kind approval of the truths I have uttered. God put them into my heart and into your hearts.

PRESBYTERIANISM AND BIBLICAL SCHOLARSHIP.

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NOTHING is more emphasized in the Westminster Confession than the inspiration and authority of the Bible. "Holy Scripture" is "the Word of God written" and is "given by inspiration of God to be the rule of faith and life" (Ch. i, Sec. 2). "The Old Testament in Hebrew and the New Testament in Greek, being immediately inspired of God, and by his singular care and providence kept pure in all ages, are therefore authentical" (Ch. i, Sec. 8). "The infallible rule of interpretation of Scripture is the Scripture itself" (Ch. i, Sec. 9). "The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits are to be examined, and in whose sentence we are to rest can be no other but the Holy Spirit speaking in the Scripture" (Ch. i, Sec. 10).

The Larger Catechism is equally explicit. The third question is, "What is the Word of God?" and the answer is, "The Holy Scriptures of the Old and New Testament are the Word of God, the only rule of faith and obedience."

In accordance with this fundamental position, the Presbyterian Church has always considered the careful and minute study of the Bible as the safeguard of true religion, and has made that study a chief aim in its provisions. Not content with pressing the circulation of the Scriptures among all, it has insisted on an educated ministry, who should be familiar with the Scriptures in the original tongues, and so derive their pulpit-teachings from the very fountain-head of revelation.

Our Church has always shrunk from proclaiming a loose Gospel more or less unconnected with the holy Word, and has feared that even the honest efforts of ignorant men might readily lead to dangerous heresies in belief and practice, it

being so easy to mingle human notions and human expedients with the divine commands. It is this wholesome conservatism which has ever induced our Church to lay stress upon the school of the prophets, so that wherever it carried the Gospel it began at once to found a seminary for the profound study of the Word by candidates for the holy ministry. If we consider the action of the Synod in 1729, adopting the subscription to the Westminster Confession as a requisite for the ministry, to be the beginning of a thoroughly organized Presbyterian Church in this country, we find that just at that period the Tennent School at Neshaminy, the "Log College," was indoctrinating candidates in the Word, and Nassau Hall followed close upon this epoch. This institution at Princeton was conspicuously a Church seminary, although the theological seminary by that name did not emerge from this early foundation till more than seventy years later. Even when such serious differences and separations occurred in our Church as the Old and New Side separation of 1745–58, each party was strenuous in sustaining the careful training of the ministry in the Word, and the Synodical School of the accomplished Francis Alison was a monument of the zeal of the Old Side in this regard, while Princeton was an equal token of the energy of the New Side. This same instructive fact is noticeable in the more modern differences and separations that have occurred in our Church. All parties have been alike faithful in insisting upon an educated ministry and on making the study of God's Word as the basis of all intellectual preparation for the work. It is this careful conservatism with regard to the Bible that has preserved the Church from the contaminations of human philosophy on one side and of human impulsive excitements on the other. We have felt that no road was safe that was not clearly revealed in the Word of God, and whenever departures from this path of Bible truth have occurred in our ministry, the Church has been prompt to cut off the offending member and has cheerfully borne the popular reproach of narrowness and bigotry in consequence.

The modern assaults upon the Word of God, which began in Germany, have been repelled by no branch of Christ's Church so persistently and so successfully as by the Presbyterian. The speedy action of his General Assembly in Scotland, when Robertson Smith endeavored to bring his learned infidelity into the Presbyterian Church, showed how readily the Church spues out the poison that Satan would so slyly administer. Our Church knows well that when the Holy Word is tampered with, and inspiration reduced to a defective ecstasy with indefinite human elements, the foundations of Christianity are

undermined, and poor needy man sent to his protean philosophy for shelter. This is but the first and most important step back to paganism. If prophets mixed their own thoughts with God's, if apostles used false arguments, and if Christ Himself had a superstitious regard for the Scriptures from ignorance, then we cannot tell why Plato is not as good a teacher as Paul, and why Schleiermacher's wisdom is not to be preferred to Christ's ignorance. This is the road down to the abyss of infidelity, opened by Germany, and carefully worked by the conceited learning that counts German approbation as the seal of nobility.

The Presbyterian Church will have none of this. It stands by the side of its divine Redeemer, and declares that every "jot and tittle" of the Scriptures is truth, and pronounces a woe upon him who would add unto or take away from the words of the Sacred Book. It declares the handling of the Book as a fable in the name of "Higher Criticism," to be trimmed and altered according to the pattern shown in the inner consciousness, is itself a sacrilege, and it insists that the Holy Book has a position, a character and a history, that makes reverence the very first requisite in him who would approach and search it. It teaches that the maxim, used by the daring innovators, that we must treat the Bible as we treat any other book, is a false maxim to begin with, as denying the *a priori* claims to reverence and obedience which it possesses, and that the belittling of the supernatural, which accompanies the use of this maxim, is the very essence of a proud unbelief.

Such is the position of the Presbyterian Church with regard to the Bible, the charter of our spiritual life and liberties. Our General Assemblies have given deliverances often, and always in the same key, on this vital question, and have plainly shown that the Church considers this doctrine of the inerrancy of the Scriptures as the very basis of all its doctrines, without which none could stand.

As a natural consequence of such a position with regard to the written Word of God, our Church has produced Biblical scholars of thorough research and lasting fame. The very reverence with which they have explored the Scriptures has given them an insight which the irreverent spirit could never possess. They have been led into the recesses of truth, where unsanctified learning was left standing at the portal, and they have brought out the spiritual thought for the cheer and comfort of the heart by consistent confidence in the verbal inspiration of the Bible, that verbal inspiration which a distinguished seminary professor lately declared to be a dogma that had been destroyed. If, however, that learned professor means that the Church does not believe in the mechanical

theory of inspiration, all will agree with him; but if he means that the Church does not believe in the divine superintendence of every word of the Old and New Testaments, so that the sacred writings are preserved from all error, then he is grossly mistaken, and he will find that the Presbyterian Church has never faltered in its firm belief in the verbal inspiration of the Holy Scriptures. There is no middle ground between this complete and verbal inspiration and a doubtful Scripture, a nose of wax. We need hardly state that no theory of verbal inspiration ever ignored the errors of translation and transcription, the theory having regard only to the original words of the holy men of God, who spake as they were moved by the Holy Ghost.

This devotion to the Word as God's and not man's has made the Biblical scholarship of the Presbyterian Church conspicuous for its thoroughness. The mind has been quickened by the thought that it was a divine mine that was being explored and that heavenly gems were to be the reward of research. The ranks of Presbyterian scholars, versed in the Greek and Hebrew and intimately acquainted with Oriental archæology, have been full, and their contributions to Biblical literature have been remarkable both in quantity and quality.

At the very head of these is Calvin himself, whose commentaries on the Scriptures continue to this day, notwithstanding the side lights thrown on the Scriptures from modern explorations in Eastern lands, to be a refreshing source of exposition and explanation, marked by profound insight, comprehensive judgment and spiritual sympathies. Scotland has followed Geneva, and a galaxy of names of lasting fame for Biblical learning adorn her ecclesiastical history. If a few of these bright names have become tarnished with Continental rationalism, they are the marked exceptions, against whom the learning of the Scotch Churches has triumphantly protested. Milligan, Roberts, Bruce, Murphy, Stuart, Watts, Gloag, and a host of others, are men who, with their learning, have a ballast of common sense, and are not to be overset by the dexterous legerdemain of J. E¹. E². JE. D. HG. Q. and R., and the "presto-change" which divides books, chapters and verses into a thousand fragments, to be put together again in most marvelous combinations, with dates and authors supplied *ad libitum* from the inner consciousness. Such a wholesale slaughter of history and tradition does not suit the sober minds of Scotland. The learned Presbyterian divines of that Bible-loving land are not prepared to rewrite the Holy Book, nor are they arrogant enough to speak and act as if they had been present when the words of that book were first written down.

In our own country we have gloried as Presbyterians in the

Biblical learning of such worthies as John Ewing, Archibald and Addison Alexander, Charles Hodge and Archibald Alexander Hodge, Eli Smith, Edward Robinson, Albert Barnes, John Lillie, George Bush and Taylor Lewis, and we have still with us the conspicuous names of C. R. Gregory, B. B. Warfield, S. Ives Curtiss, M. B. Riddle, W. J. Beecher, W. G. T. Shedd, Philip Schaff, C. A. Briggs, Francis Brown, S. H. Kellogg, Isaac H. Hall, H. C. Trumbull and W. H. Green. While one or two of these have been captivated by the *ignis fatuus* of destructive criticism, in the others we have had some of the most trenchant rebukes of this learned inebriety and the most conclusive demonstrations of the integrity of the Holy Scriptures. The high attainment in Biblical scholarship which has always marked our Church has certainly as one of its causes the happy position of Presbyterianism between ecclesiasticism and independency. Ecclesiasticism, as seen in the prelatical churches, naturally lays great stress on the mass of ecclesiastical law that has issued from councils and other Church authorities, and the more this is magnified the more is the direct application to Holy Scripture diminished. The study of the clergy is principally in the direction of ordinances and decretals, and through these the Word is obscured as often as it is exemplified. On the other hand, independency has a direct tendency to tempt the mind to wild adventures, in which the Word is set aside for philosophy, and the study now is of science and the endeavor to evolve Christianity out of human reasoning rather than the Bible.

Between these two extremes stands our Presbyterianism with sufficient ecclesiastical order to maintain consistency and wholesome thrift, and with enough independence to make the appeal to the Scriptures constant and conclusive. The resultant from these two movements is the universal study of the Bible by the ministers of the Presbyterian Church, so that as a whole the Presbyterian clergy are Biblical scholars to a degree, and are able to argue directly from the Scriptures for the faith that is in them. No earthly general commands a Presbyterian minister to go hither, or thither and so gives him simply the position of a servant to obey an order, and yet he is under the oversight of his brethren in the Presbytery, who can check any aberration from the line of truth. This position is the most favorable for the examination of his own foundations and for the responsible definition of his own duties, and shuts him up to the divine law and testimony as his counselor and guide. We would not for a moment deny the splendid Biblical scholarship of many who have belonged to prelatical and independent systems. They have overcome the influences around them. Their individualism has asserted

itself on one side and their conservatism on the other in spite of the system to which they belonged. Certain it is, however, that the stronger the prelatical system is the more is the mind of the clergy muzzled, and the looser the independency is the more wild are the vagaries of its ministers. Between these extremes lies the thorough searching of the Scriptures, and hence the prevailing Biblical scholarship of the Presbyterian Church.

Where the Scriptures are honored as the sole rule of faith and practice, and neither ecclesiastical authority nor philosophy is allowed to rival them, there will necessarily be a more devout and reverent approach to the Holy Word, and the Biblical scholarship of the Presbyterian Church is noted for this worshipful posture before God's oracle. It cannot handle lightly the sacred page. It cannot toss it into a crucible, or mix it with acids, or dissect it with knives, as a heterogeneous compound to be analyzed. It has *a priori* a holy character, and its examination must be with the eye of faith and not with the rude hand of skepticism. A godly Biblical scholarship regards the claims which the Word has on the believer from our Lord's own testimony and treatment, and from the Church's faithful reception of it for the ages, and hence is not ready to make an apparent discrepancy or difficulty a signal for a revolt. It has seen how alleged discrepancies, magnified by learned skeptics in former times, have been proved to be perfect harmonies, and, while the skeptics seem to have learned nothing from their repeated blunders, godly scholars have been encouraged to hold fast to the holy volume in perfect faith that every difficulty will be made clear, when our ignorance becomes enlightened. It is under the name of the higher criticism that the assaults on the integrity and authority of the Word have been made. Higher criticism ought to be very modest. It is a criticism from very vague data. It is a criticism not of the text, but of the mind and purpose, time and circumstances, methods and authority of the sacred writers. In such a criticism the subjective is ever tempted to take the lead and the imaginative to create the facts. Invention and ingenuity take the place of sound judgment by reason of our ignorance of the factors that produced the result. In such a field, theorists spring up like mushrooms, and instead of modestly proposing a theory, they dogmatize with contemptuous sneers at all conservative scholars as ignoramuses. The higher criticism, which, at the very best, is but surmising (sometimes, doubtless, with convincing probability), is conducted as if it were an exact science, and the dicta of its apostles to be accepted as the plainest truth of the multiplication table.

The Presbyterian Church has a representative scholarship

which rejects this error, and declares the Bible to rest on a foundation that cannot be shaken by insidious suggestions and learned guesses.

Presbyterian scholarship cannot read the solemn declarations in Exodus that God gave Moses the law comprised in that book and in Leviticus at Sinai—declarations repeated over and over again—and then say that this law (called the priest-code in the cant of the skeptics) was not given by God to Moses, but was a compilation of a later date.

Presbyterian scholarship cannot read the Book of Deuteronomy, wherein Moses speaks all the way through in the trans-Jordanic region, and then say that Moses had nothing to do with that book. Presbyterian scholarship cannot proclaim the Bible a fraud and that its solemn statements are lies, that the whole Jewish Church was deceived and that our Lord and His apostles were equally duped, all of which must be the case, if we are to accept the teachings of the higher criticism as it prevails to-day in Germany, and as it is echoed by the Teutolatric disciples in England and America.

Presbyterian scholarship reasonably and devoutly stands by the Lord Himself and takes His evidence as final, not counting the Saviour of the world either a dupe or a deceiver, and from this holy position is abundantly able to meet and divert all the plausible darts of the adversary. It uses its reason and its learning not to magnify apparent discrepancies, but to trace out superb harmonies, and, by the very history of criticism in the past, establishes this to be the only true way for scholarship to act. It has had enough of these harmonies revealed already in the teeth of skeptical objections to warrant it, as the only reasonable thing, to expect the ignominious overthrow of every skeptical stronghold.

This Biblical scholarship of the Presbyterian Church demands as a first requisite in Bible study (as we have seen) the reverential spirit toward the Book of God. It cannot, it will not, permit a jaunty air in the treatment of the sacred page. It flings from it such methods as vulgar and profane. Its position by the side of the Lord gives it this holy disgust with the flippant action of so many of the so-called higher critics. And we may be assured that this devout attitude, which is not the worship of the Book, but the worship of the divine Author of the Book, will ever mark the Church that we love and which God has so wonderfully blessed.

THE ADAPTATION OF PRESBYTERIANISM TO THE MASSES.

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RELIGION is the bond which unites man to God. It is, though it be silent, the most potent influence in forming his moral character; and therefore in its moral effects upon the masses of men in their social and political relations. The deeper his insight into its true nature, and the stronger its grasp upon his mind and soul, the more complete will be the force of religion upon the man and the mass, in raising both to the high plane of a true, pure and strong manhood.

As atheism is the negation of all religion, so the Being of God is the primal fact in every system of religion; and faith in God is the conservatism of all the religious forces operating on human nature. Without a God there can be no religion; and without faith in God, religion is without forceful influence on man.

It is obvious that this influence of religion on man will be proportioned to his faith, and the force of his faith will be in proportion to the majesty of the God, revealed to his consciousness as the object of his worship. In fact, man tends to assimilate himself to the God to whom he acknowledges subjection; and thus the character of the man in the individual and in the mass may be measurably estimated by his subjective conception of the Deity he adores. Man will practice the vices his Deity sanctions or condones, but will strive to purify and perfect himself as his God is pure and perfect.

These considerations explain the marvelous influence of the religion of Christ, inclusive of that of Moses and the prophets, upon human civilization. Paganism pulled Deity down to the low plane of a debased moral code—Christianity lifts humanity up to the God-man as the perfect example of a noble and spotless manhood.

The Decalogue of Moses and the other sacred writings were the heritage of the world, to which Christ's life and teachings were added to complete the revelation of the one living and true God for the worship of men. Christ left to His apostles, under the promised inspiration of the Comforter, the duty of formulating for the nations the dogmatic statements of Christian doctrine. In these, there is no conflict, but entire accord with His own teachings—and only a more systematic presentation of them for adaptation to human apprehension.

Among those who fulfilled this great task for the Christian religion, the Apostle Paul was pre-eminent. His wonderful natural gifts, his extensive experience as a pupil of Gamaliel in all Jewish writings, and his liberal attainments in the literature of other nations, were combined, with the inspiration he received more abundantly than all others in his secluded life in Arabia before beginning his apostolic work, to fit him to be the chief apostle to the gentile world as well as to his own nation.

Paul's mental courage was sublime. The God of his fathers, revealed to him in the Jewish books from Moses to Malachi, during fifteen centuries, spoke to him through the teachings of the Crucified One in clear and distinct utterance. He knew he had seen and heard Him on the road to Damascus. Besides, he had received fuller revelations, which filled his soul with unutterable realities as to the attributes of the Divine Being. That which may be known of the invisible God from the things that are made, even His eternal power and Godhead, was all more than confirmed by the personal revelations to himself. Reason and personal consciousness, therefore, confronted him with this postulate, as the basis of all religious thought—the awful and majestic sovereignty of the infinite and eternal and unchangeable God.

Paul's mental courage did not shrink from treading with humble but firm step upon the brink of the profound abyss of God's everlasting purposes, into which he looked with reverential devotion, only to learn they could not be fathomed by human reason. His reason told him it was rational to believe what was revealed as a fact, though he could not find it out unto perfection. The finite must take on faith, what the reason cannot discern of the thoughts and decrees of the infinite. This is, indeed, the highest achievement of right reason.

All the problems involved in the divine sovereignty and its consistency with man's freedom and man's responsibility he pondered with analytic insight, only to conclude they were insoluble, because inscrutable by human reason. The premises in the divine syllogism were hidden to human view, but

the divine conclusion as an indisputable fact he accepted because reason and revelation established it.

The Pauline postulate of all Christian theology was this profound mystery of the unlimited and unconditioned sovereignty of the one only living and true God, the original, the only and the uncaused cause of all created things. The how and the why of this great fact were beyond human reason and were denied to human inquisition. No human plummet can sound its depths, no human thought can reach its heights, no human imagination can explore its boundless expanse, no human science can analyze its primordial principles or measure the infinite economy by the laws of a finite philosophy.

To the question, Why are these things hid from the wise and prudent and revealed unto babes? the answer comes in the gentle tones of the divine Teacher, "Even so, Father; for so it seemed good in Thy sight." If audacious skepticism demands explanation, the questioner is met by a sterner demand: "Where wast thou when I laid the foundations of the earth?" And when the bold objector challenges God's justice, Paul replies with a counter-question, which silences the cavils of the disputant: "Nay, but oh, man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?"

But it must not be supposed that this Pauline postulate is merely dogmatic. It is the natural choice between two alternatives of a tremendous dilemma. Reason requires belief in a God of unconditioned sovereignty, or in none at all. The dilemma is, such a God—or blank atheism.

But reason and revelation concur in declaring there is a God, and if so, on what can He be conditioned, or by what limited? Clearly upon and by nothing pre-existent to, or co-existent with Him. For, if on something pre-existent, then He was never God; if on something co-existent, then He was only co-deity with others. Nor can he be conditioned on or limited by any created thing; for if so, the Creator would be subject to his creature.

Reason and revelation shut us up to this unavoidable dilemma—the no-God, that revolting negation, that vacuum abhorred by nature and by man—or, a God majestic in His own uncaused and all-causing sovereignty—without condition or limit to His power, His knowledge, or His will. Reason which repels atheism with horror, and revelation which condemns it as blasphemy and folly, compel faith in God as a "Spirit infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth!"

But if the believer be pressed with the inquiry, How can these things be? he may rationally answer—that he sees in the

illimitable spaces about and around him, in the eternities behind and before him, in the heavens above and in the earth beneath him, facts which he believes, but whose mysteries he cannot explain. Belief goes beyond the limits of mere comprehension. Imagination tires and faints in its attempts to explore, and reason falters in its efforts to explain; and shall faith which believes in the mysteries of creation, when it cannot understand them, refuse to believe in the grander mysteries of the Creator, because it cannot find Him out unto perfection?

This will suffice to show that the Pauline postulate rested on right reason, and enabled the great apostle to discern clearly the field within which reason may work, and its well-defined boundaries, beyond which it is irrational to work. To overstep these limits involves the folly of reaching after the unattainable, and the audacity of blasphemy and treason to the divine Sovereign. It is therefore the highest function of reason to determine the limits of its own power, and to leave to the humility of faith what it finds beyond its reach.

The relations of our race to this Supreme Being, according to the creed of the apostle, spring from the responsibility to the divine law of man, as free to do his duty under the economy of redemption. Disabled and weak of purpose because of a depravity which by heredity has alienated him from God, the proffer of grace to enable him to perform God's will through faith in His Son, places man in an attitude of entire dependence on divine power to achieve his destiny with success. He is called on to work despite his disability, because God works in him to will and to do of His good pleasure. The assurance of adoption as a child of God is offered to man, with the further assurance that by divine aid he can live a life of faith, and be kept from falling, and become an heir of eternal life, won for him by the vicarious death and righteousness of the Redeemer.

The exultant declaration of Paul rings in the ears of the timid and despondent soul, "Who shall lay anything to the charge of God's elect? Who shall condemn him? Who or what can separate him from the love of the eternal God in Christ?" He is not only safe, but will continue so unto the end, because God has purposed to perfect in Him the good work He has begun. Casting away all self-reliance, the man rests in perfect peace, stayed on the arm which upholds the universe. And the impulse which moves the human heart to do its part in this work is the constraining force of eternal love, stretched out to the man by the hand of a Redeemer dying to save him. For it is worthy of the faith and acceptance of all men, says the chief of apostles, that He died to save the chief of sinners.

The Pauline appeal for a holy life is based not on the fear of God, but on the love of Christ. Lost and helpless the believer finds in Him that power which, prompted by infinite love, rescues him from inherited debasement and fits him for eternal glory.

This creed upheld this wonderful apostle through a life of trial until he reached the fate of martyrdom. Divine grace took him from the ranks of the persecutors of the Christians, and made his life an example of religious heroism; and this faith and creed, as they supported him, are equally adapted to do the same for the masses of mankind.

This Pauline type of Christianity presents to us a sum of tremendous verities, which, though involving seeming inconsistencies, have been cherished by the Church in all its history.

The Trinity, divine sovereignty, the Incarnation, the existence of sin and suffering, election by divine purpose to salvation through man's faith, which is itself the gift of God, working by love and purifying the heart—the grace which begins, continues and perfects the character of the faithful—the human disability which can only get effectual power by divine gift, and without it must fail—the profound mystery of the relation between infinite purpose, finite will, and the responsibility of the creature to the Creator—these, as already indicated, puzzle and perplex the mind and heart, but are truths accepted as absolute verities by the faith which filled the soul of Paul, and which he preached in his day, and which have been preached to the masses of mankind from the beginning of the Christian era.

This Pauline creed seemed to the Jew a stumbling-block, and to the Greek foolishness, and to the skepticism of a later era an intellectual paradox. It sees the invisible, hears the unutterable, reaches after and clings to the intangible. It removes mountains it cannot scale, and bridges chasms it cannot overleap. It apprehends what it cannot comprehend, perceives what it could not conceive, receives as rational what reason could not discover or evolve, and staggers to accept, and believes what is almost incredible. It trusts that justice will justify the unjust, put the sinner's penalty on the head of the sinless, impute infinite perfection to the unholy, inflict guilt's curse on innocence, and give eternal life to man because of the death of the God-man. Its helplessness hangs on omnipotence to enable human disability to glorify God, and human depravity to enjoy Him forever. It hopes that God will regenerate the degenerate, make citizens of aliens, and children by adoption of strangers, and turn the hate of enemies to loving loyalty through the constraining love of the crucified Christ, and that thus, by divine agency, the man may be redeemed, regen-

erated, sanctified and exalted, and his life become a living sacrifice of his corrupted nature to the glory of his Creator and King!

Paradox this may well seem to unbelief! but to them who believe, it is a faith which is the power of God, and the wisdom of God! When faith staggers, its outcry is, "Lord! I believe, help Thou mine unbelief!" and when it revives, with the reverential devotion of the finite to the infinite, it utters that humble but noble ascription of praise, "Oh! the depth, of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

This is the soul's haven of rest from the stormy ocean of doubt and despair—this the alternative of the soul's dilemma, from that human logic, which would else inexorably seize, drag and chain it in the dark, dank and dismal den of atheism, over whose awful portals is written, "Who enters here, leaves hope behind!"

But this Pauline paradox of the mind results in a moral paradox. As I have said, faith in God is a conservation of all religious forces; and these constrain the man to supreme effort to assimilate himself to the God he adores.

It is obvious, this Pauline creed begets in the man an awful sense of his individual and single relation to his Creator, Redeemer, King and Judge; of his solemn responsibility for life, for its use, and its best results; of the supreme duty and chief end of his life to make his manhood reflect the divine perfections, and thus manifest the glory of God in the subordination to this supreme object of all human relations, and of all human authority.

Such an influence induces in the man certain leading and permanent qualities of character. *Humiliation* in self-consciousness of weakness, dependence and sin, with entire confidence in the strength and love of God his Father. *Submission* to God's authority, and resistance of all human authority contrary thereto. *Reverence* deep and habitual for the perfections of Him, whose he is by the triple titles of Creator, Providence and Redemption. And *contentment* in whatsoever state he is, because sincerely conscious that God gives him more good than he merits—because he knows that all is ordered by God, and must be for the best; that his life is but a pilgrimage to his not-distant home, and that his "light afflictions, which are but for a moment, work out for him a far more exceeding and an eternal weight of glory."

Thus he combines genuine humility with a true dignity and self-respect. Timid of his own power, he is assured of divine aid, and believes he will persevere to the end. He is strongest

in God, when weakest in self, and in sincere self-depreciation, is boastful only of the divine power in and through his very infirmities. "I can do all things through Christ, which strengtheneth me." As the Scotch woman said, "My hope is not in the hold I have on Christ, but the hold He has on me!" The believer is cautious to avoid error, yet bold when clear as to the right. He knows he must fail in self-reliance, but cannot fail if he relies on God. Firm in his convictions, he has sympathy for those who are in error. Courageous in logic based on the bedrock of revealed truth, he scorns all dishonest evasion and tortuous subterfuge. He may be hard, but not harsh; is meek, but unbending; stern, but not cruel; inflexible, yet charitable. He is fearless of man, because only fearing God, and dreads no human king when, against his usurpation, he defends the divine prerogative. His loyalty to the divine King may lead him to so-called treason to an earthly monarch, and has made him ever the friend of liberty against tyranny. Acknowledging Christ as the only Head of His Church and Lord of the human conscience, he resists all human authority in either as treason to God and death to the soul. With meek, but unflinching courage, the Christian has, for nineteen centuries, answered in apostolic words, the insolent usurpers of divine prerogative, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye!" He has burned in the fires of martyrdom, rather than yield loyalty to man by disloyalty to God.

In the face of all persecution, in the midst of misfortunes and dangers, in the presence of death, he is calm and intrepid, for he is safe under the shadow of the Almighty. If called to battle for his convictions, as a soldier he stands like a stone wall, charges like a thunderbolt and dies a Christian hero! "For he knows that all things work together for good to them that love God, to them who are called according to His purpose; and if God gave His own Son to redeem them, how will He not with Him also freely give them all things?" He may adopt the noble paraphrase by Wordsworth of this language of the apostle:

> "One adequate support
> For the calamities of mortal life
> Exists, one only—an assured belief
> That the procession of our fate, however
> Sad or disturbed, is ordered by a Being
> Of infinite benevolence and power
> Whose everlasting purposes embrace
> All accidents, converting them to Good!"

Wherever this system has taken hold it has created in the masses a character unique and powerful. It makes a hardy, firm and intrepid people, honest in principle and rigid

in morals, simple in habits and sincere in manners, determined friends to right and uncompromising foes to wrong, inflexible in duty, brave in danger, and meeting misfortune, disaster and death with unshaken fortitude and Christian resignation.

This Pauline exposition of Christ's doctrines did not perish with its author, but survives to the present day in his inspired Epistles. During the Christian era it has been the subject of fruitful disputation, but found an early advocate and expounder in the celebrated Augustine in the fourth and fifth centuries.

Amid all the traditions and human interpretations which marked the history of the papacy, there were secluded spots where the Pauline faith maintained its hold upon the Christian mind. The Waldenses in the Alps, the College at Iona, in the mountains of Scotland, and more especially in England, Wycliffe in the fourteenth century and Tyndale in the sixteenth century, by the translation of the Word of God, and by their teachings, preserved and sowed the seeds of the evangelical Christianity of the great apostle. The opening of the sixteenth century found the British island ripe for the Reformation.

Paul gave the keynote to that wonderful movement in his formula that "the just must live by faith;" and when Luther burned the Papal Bull, in 1521, the fire caught the inflammable material collected by the Reformers of Great Britain.

But "the Reformers," says Mr. Froude, "required a position more sharply defined and a sterner leader than Luther, and that leader they found in John Calvin. * * Nor was there Reformer in Europe so resolute to excise, tear out and destroy what was distinctly seen to be false—so resolute to establish what was true in its place and make truth to the last fibre of it the rule of practical life. * * The Calvinists abhorred, as no body of men ever abhorred, all conscious mendacity, all impurity, all moral wrong of every kind, so far as they could recognize it. Whatever exists at this moment in England and Scotland of conscientious fear of doing evil, is the remnant of the convictions branded by the Calvinists into the people's hearts. * * Calvinism was the spirit which rises in revolt against untruth; the spirit which, as I have shown you, has appeared and reappeared, and in due time will appear again, unless God be a delusion and man be as the beasts that perish. * * They have been called intolerant; but there is no reason to suppose that the Calvinists at the beginning would have thought of meddling with the Church, if they had themselves been let alone."

John Calvin held and taught the Pauline faith, of which I

have spoken. He was the uninspired successor of the inspired apostle. God's sovereignty, unconditioned and unlimited, was the postulate of the apostle and of his follower at Geneva. "This is," says a late writer, "the common teaching of the greatest God-inspired souls from the days of Moses down; the faith of Gœthe and Carlyle, as well as of Calvin and John Knox."

John Knox, of Scotland, was the friend and contemporary of Calvin. The Pauline faith filled the hearts of Huguenots in France, and of Puritans and Covenanters in England and Scotland.

A century passed, and the struggle in Great Britain came to its great issue, when the British lords and commons, without royal assent, summoned the Assembly of Divines to Westminster, July 1, 1643, which closed its memorable session in 1649.

In these six years they reformed the Articles of the English Church, and published the Confession of Faith and the Larger and Shorter Catechisms.

That the Shorter Catechism is Calvinistic is true, but it is Calvinistic and true because it is Pauline. Our Catechism follows Paul, clings to his creed and emphasizes his doctrine. Other Churches do not, because, in fact, Paul is too Calvinistic for them.

"The older I grow," said Thomas Carlyle, "and I now stand on the brink of eternity, the more comes back to me the first sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes—"What is the chief end of man?" "To glorify God and enjoy Him forever!"

This is the fundamental truth—man charged with a mission to glorify God, and awfully responsible for its fulfillment, but with a glorious destiny—to enjoy Him forever. This it is that makes man a trustee of his talents for God—this makes his title to be a freeman—and this makes him resolute and intrepid in the assertion and defense of civil and religious liberty.

This Catechism of the Presbyterian Church is the Pauline statement of the doctrines of Christ. If it be, why should we doubt its adaptation to the masses of mankind?

That men are adapted to it I may not affirm, but that it may be adapted to them by divine influence is beyond doubt. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned."

One word as to the government and worship of our Church.

When Paul sent for the presbyters of the Church at Ephesus, he told them to take heed to the flock over which the Holy Ghost had made them bishops.

The Presbyterial system of government involves an avoidance of papal or prelatical supremacy by the doctrine of the absolute parity of the presbyters who preach, and of all presbyters in the rule of the Church. The government of the Church is not by the fixed and separate caste of the clergy, but by them in conjunction with those who, in interest, are in accord with the people—elected by, but not responsible to them, or representatives of their opinions. The Church government is judicial, not legislative. The Presbytery, and like bodies, are courts of judicature—not law-makers. No head but Christ! No constitution or law, but the supreme law of God revealed in His Scriptures! The courts administer that law in cases, and expound it in their testimonies.

This system avoids the tendency to pride and domination, in the prelatical system on the one hand, and the self-sufficiency of clerical independence on the other. The Council of Presbyters, in parity, excludes all ideas of superiors and inferiors, and checks, modifies and restrains the propensity which the personal idiosyncrasy of the independent clergy induces, of departure from the well-defined creed and doctrine of the whole Church.

The absolute Headship of Christ in His Church, without human vicar or mortal representative, is the canon of the Scotch Covenanter and of the English Puritan. It was the royal denial of this in England and Scotland which infused religious enthusiasm into the English revolution and which, united with the assertion of civil liberty, made the John Hampdens of the seventeenth century. It was this religious fervor for the divine and against the human king in the Church which made them what Mr. Hallam describes so strongly: "The Presbyterian clergy of Scotland, individually and collectively, displayed the intrepid, haughty and intractable spirit of the English Puritans."

In regard to worship—the Presbyterian Church, in the supreme importance it attaches to doctrine; in its earnest regard to substance in truth in preference to mere forms; in the view it takes of the majesty of God and the subordination of man; in its estimate of prayer, as the most simply expressed self-consciousness of entire dependence upon the divine power and of submission to the divine will, working by divine love and wisdom, to the achievement of the divine purpose for the good of those who love God; and in the exclusion of all forms of human pride and pompous ceremonial by human instruments —has always adhered to a simple, unostentatious and solemn worship, as best fitted to manifest the proper spirit of man in his approach to the presence, and in his appeal to the mercy of the God and Father of all His faithful children.

For many reasons I hold that this Presbyterian system of doctrine, government and worship is admirably adapted to the masses of men. Time permits me only to state some of these in condensed form, without any attempt at exposition.

First—Truth, revealed of God for the salvation of men, in its purity and simplicity, however hard to be understood—as Peter said of some of Paul's teachings—must be fitted to be believed and accepted by them. It is declared to be a faithful saying and of all men to be received.

Second—Paul expressly declares in his day, "that not many wise men after the flesh, not many mighty, not many noble, are called, but that God hath chosen the weak things of the world to confound the mighty."

The converts to Paul's preaching were among the masses of the people.

Third—In Scotland, England and America, from the days of Wycliffe until now, the common people have embraced the doctrine and order of the Presbyterian Church with more zeal and tenacity than other classes. The simple solidity of its creed, the absence of ceremonial in its worship, and its government, which discards all caste and admits the people into the administration of its ecclesiastical affairs, have found in their hearts a willing assent and a cordial support. Its majestic doctrines, hard to be understood, have grasped the most powerful intellects, and have as strongly taken hold of the minds and natures of the simple and intelligent masses of mankind.

And it may here be properly noted, that while our Church may not embrace within its fold, by direct influence, all the masses of men, yet the truths of which it is the living representative, by indirect influence permeates other denominations of the universal Church. Its membership is not the measure of its influence and adaptation. Every Protestant Church will attest the adaptation of its creed to numbers in their folds, not called by our name.

The rain-fall reaches the lower masses of earth, in part by direct contact, in part by percolation through intermediate strata. The mountain streams are made reservoirs, which may, through other channels than their own, irrigate and fertilize the dry and barren plains below, and make them fresh and fruitful. Our Church feeds her healthful children on the strong meat of Gospel truth, from which others extract the juices of vital principle for those who are "weak in the faith" and not to be "received to doubtful disputations." She teaches the teachers from whom, if not from her directly, the masses learn the grand doctrines of her Confession and her Catechism.

The Pauline system has found in its ranks the largest minds

of all eras; and in the inimitable picture of the "Cotter's Saturday Night," we see the calm and serene family devotion of the humble poor among the Presbyterians of old Scotland; a scene, the likeness of which all of us have witnessed, in the homes of our Church in America. It comes to the heart of the greatest and the humblest; it expands to fill the one and contracts to enter the other. It presses with equal step into the palace of the king, and the hovel of the poor!

Fourth—One other view is important. It is the best educator of the masses. It teaches the proper uses of human reason, and the limits to its powers. It teaches humility before God, and self-respect and dignity among men, contentment with our lot, in submission to the divine order, obedience to rightful authority as the ordination of God, and resistance to tyranny over the soul, as obedience to God. It anchors faith to a written Word, and subjects all power in State and Church to the fixed and unchangeable will of a supreme constitutional authority. It fills the mind with grand ideas, and excludes all mean and low thoughts; it demands reflection in order to grasp its wonderful truths, and thus strengthens minds of large and small original capacity, and elevates the soul to infinite anticipations by hope based on the divine promise, which faith embraces and to which it clings.

Fifth—But it does more. It makes free institutions possible, as they are essential to man's duty to God; possible—because it is only as man is self-governed by a supreme law in his heart, that the need of external government, to maintain the order of society, approaches its minimum; for strong governments are required to keep in order men who have no self-control—and the restraints of human liberty may safely be lessened—when, and only when, man learns to govern himself by religious principle.

Hence, where Christianity has prevailed, liberty becomes more possible. And where it has prevailed in its purest forms, liberty has reached it greatest ascendancy.

And liberty is essential to the self-development with which God has entrusted the man. He must be free to fulfill his Master's mission from all restraints which impair his power to perform it.

Therefore if we are right in saying that we hold the truth in its purest form, its adaptation to the masses of men is evident from its making free institutions possible, which we deem essential to the progress, elevation and highest development of man. And as our system builds up mind and heart to be intelligent to comprehend, and to be brave to assert liberty, it not only makes it possible, but certain to follow where our

Church system prevails. History confirms what reason would have led us to anticipate in this regard.

These lines of suggestion must suffice.

Without pride, but in humble and grateful recognition of the goodness of God, the Presbyterian Church may hope it has done in part what it could. It has struggled for the integrity of the inspired Word of God and for the unadulterated truth it teaches. It stands to-day in the hands of God to do battle for the truth of Christ as He taught it and as Paul expounded it into a doctrinal system. It battles not only with doubting Deism, which rejects Christianity and shrinks from atheism, and does not see in its blindness that it embraces the defects it attributes to the one and sanctions the absurdity it sees in the other. Nor does it battle only with the skepticism of the agnostic, the eunuch of theological debate, the know-nothing Pilate, or the care-nothing Gallio of religious controversy. But it battles with the one great and real Lucifer of error, who denies all, because as his reason can prove nothing he claims to be justified in the negation of all religion. It battles for the Jehovah against the no-God, for Christianity against atheism in all its shapes, as the only faith which can give hope to man, as the only divine force which can and will adapt itself to the masses of mankind, to save, sanctify and glorify a fallen, helpless and degenerate race. In this warfare our Church has under God won victories. Let it persevere unto the end by filling the minds of the masses with the majesty of divine truth as taught by its standards and formulated from the Word of God. In catholic charity to all other Churches let us uphold the truth as the Bible reveals it and follow Paul as he followed Christ!

PRESBYTERIANISM AND EDUCATION.

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THE Dictionaire de Pédagogie reminds us that "Historically, the school has been in all countries the daughter of the Church." The relation is no doubt owing to the fact that a nation's religion embodies its highest ideals and determines the deepest opinions of its people. The first schools are associated with the temples, and the earliest teachers belong to the hieratic class. For example, the Celestial Empire is as truly Confucian in her education, and in the civil service for which it prepares her citizens, as in her system of ancestral worship. The education of the Hindoos inculcates their mysticism in philosophy and their caste in life as a part of their native Brahmanism. The priests of ancient Egypt controlled education as absolutely as government, architecture and the rites of worship. The education of Athens was æsthetic, and that of Rome practical, military and legal, like their respective religions. Among the Israelites, education was domestic, and at the same time theocratic. The one great text-book of Mohammedanism is the Koran.

We need not be surprised, therefore, that by the advent of Christianity the germs of a radically new education were planted in the bosom of humanity. Jesus Christ undermined the prejudices and limitations of Paganism by revealing truth in its final forms, and by presenting in his own person an absolute example of the perfect humanity to which this truth must lead. He disclosed the beauty of holiness which his new law of love develops as the ideal of education. By his atonement for sin and his mastery of death he unfolded the measureless possibilities of every member of our race. He revolutionized the relations, not only of manhood, but also of womanhood, and even of infancy, by making known the gracious fatherhood of God and the universal brotherhood of mankind. By his gift of the quickening Spirit, he aroused new thoughts, new hopes, new motives and endeavors in all his disciples; and by his personal training, both of the Twelve and of the multitude, he concreted new and authoritative methods of

instruction. Yet just because this Christian education, as a stranger in the fallen world, encountered tremendous obstacles, it leavened general society very slowly. For three hundred years Christians were a proscribed and persecuted class. But while they were often compelled to patronize Pagan schools, they taught their children the Scriptures with tender solicitude at their humble homes and in their secluded places of worship, they set up catechetical schools to prepare the candidates for baptism, and eventually they organized the theological seminary at Alexandria, which was the birth-place of scientific Christian learning. Their influence widened with accelerating rapidity until the hordes of our own northern ancestors professed the new faith, and the Empire eventually established Christianity as the State religion.

During the Middle Ages, slow but real progress was made in education. Monastic schools were introduced to train the ruling classes, and to preserve and transmit the relics of ancient literatures. The cathedral and parochial schools followed with their metaphysical and catechetical forms of discipline. Charlemagne, the hero of a millennium, made nobly intelligent efforts to improve education and to include in it what he called "instruction in the sciences;" but his permanent success in overcoming mediæval inertness was very incomplete. With the "Burgher Schools," secular education dawned faintly and fitfully at the commercial centres. "The Brethren of the Common Life" pioneered the chief of several tentative endeavors to instruct the poor. Meanwhile, female education remained practically unknown. As Rosenkranz shows, education in the Greek Church became prevailingly monkish, and in the Roman Church, prevailingly sacerdotal and chivalric. The cloister and the castle were more and more the representative institutions, as the monk and the knight were the representative men. In general, the contaminating politico-religious compromises introduced by Constantine, the imperfect assimilation of alien forms of learning received from Greeks and Saracens, the remnants of Paganism, the benumbing external consolidation of the papacy, and the heterogeneous conglomeration of races in society, while quickening thought in a few directions, kept Christian education essentially inchoate and even corrupt. The pitiable condition of the masses throughout the period is suggested by the maxim, "Ignorance is the mother of devotion." Lacking our means of intercommunication, lacking the printing press, lacking our emancipating conceptions of human nature in its own right and accepting the current theory of the divine right of civil and ecclesiastical rulers, the people themselves could not be educated.

Finally, as the gray of morning began to break in upon the

long night, a timid but genuine scientific spirit emerged among the larger minds. From the twelfth century onward, almost independently of the Church and State, chiefly through what Prof. Painter calls the "Free associations of learned men and aspiring youths," the great universities, beginning with Bologna and Salerno, rose and multiplied. At first shackled by scholasticism, appended to monasteries and used principally as the educators of priests and nobles, they were gradually set free by the wonderful providence of God. The invention of gunpowder struck a death-blow at the physical foundations of feudalism. Copernicus exploded the absurdities of the Ptolemaic system of cosmogony. The discovery of the new world widened enormously the horizon of the old world's vision. The printing press brought the treasures of master minds within the reach of all readers. The downfall of Constantinople dispersed Greek scholars over the West. Dante, Boccaccio and Petrarch heralded the Renaissance. The ecclesiastical despotism at Rome lost its prestige. The minds of men were widely disinthralled; and the humanists, headed by such leaders as Erasmus and Agricola, found common hearts open to a freer education. The Revival of Learning was begun.

At this critical juncture supervened the epoch-making Reformation. Luther is a synonym of a world-wide revolution in education. More radical than the humanists, he struck the key-note of men's emancipation in his doctrine of justification by faith, and anchored their new-found freedom to the Gibraltar of divinely revealed truth. Bringing them face to face with God, without the mediation of any intruding priesthood, he rediscovered the right of private judgment and the fact of personal responsibility. Here he found the principle of individualism, which is the palladium of human liberty and the incentive and safeguard of sound education. By making each one accountable for his own salvation, he rendered it necessary for every child to learn how to read at least the Bible; and by the humane emphasis which he put upon the present life, he fostered secular education. His coadjutor, Melancthon, came to be known as the "Preceptor Germaniæ." Speaking for both, Luther wrote to the Councillors of German cities: "Even if there were no soul, and we had not the least need of schools and the languages for the sake of the Scriptures and of God, this one reason would suffice to cause the establishment of schools everywhere, both for boys and girls, namely, that the world needs accomplished men, and women also, for maintaining its outward temporal prosperity." Here we have the popular education of later times in embryo.

It was from the great vantage ground of the Reformation

that modern Calvinism began its work for education. Being himself among the best scholars of his day in language, science, law, philosophy and theology, John Calvin fully appreciated the importance of this work and aided greatly in its promotion. He was a natural teacher of men. In Geneva he not only enjoined the domestic instruction of children, and systematized theological courses for ministers, but his ecclesiastical polity of 1541 provided for all, teachers of the ancient languages and the natural sciences as well as Christian doctrines. With gratifying consistency, he held to the view of education which makes God, with His holy will, uniform law, and mighty works, the central sun for every system of human thought and action, and which keeps in mind the symmetrical development of man's whole nature as a unit.

Now, Calvinism, as a type of worship and of character, a scheme of doctrine, and a mode of Church government and administration, is tantamount to Presbyterianism. Without attempting to exclude other Calvinistic Churches, like those of the Puritans, for example, we may, perhaps, best discriminate the peculiar educational qualities of Presbyterianism by taking an historical survey of these three leading and representative aspects of Calvinism.

First, we should glance at its characteristic forms of worship, and at the constitutional pattern of character which it naturally develops. Its forms of worship are usually simple and non-ritualistic. We should of course make a mistake if we supposed that it excludes all liturgies. The Reformed Churches of Geneva and other Swiss cantons, of France, Germany, Holland, Scotland and Ireland, and even of Hungary and Bohemia, like the Church of the Waldenses, have all been virtually Presbyterian. Some of them, like the French Protestant, and the German, and the Dutch, Reformed Churches, have always retained certain set forms which they have justified by precedents antedating the rise of Prelatical institutions. Calvin and Knox prepared simple rituals respectively for Geneva and Scotland, and both were consulted about the English Book of Common Prayer, objecting only to what Calvin called its "tolerable fooleries." In its famous "Directory for the Public Worship of God," the Westminster Assembly, as a compromise, recommended a few liturgical forms, which, however, were not to be imposed upon the churches, but were to supply "help and furniture" for such ministers as might need them. While there have been extreme positions assumed by local bodies, which were incited to iconoclasm by seeing superstitious practices, Presbyterians have never put liturgy under a general and permanent ban. They have usually placed it among indifferent matters of liberty and expediency, to be

determined by the individual churches. But in view of the dangers of formalistic and spectacular services, the common Presbyterian custom has been to follow an order which is plain and reasonable, and perhaps occasionally austere. Often defective in beautiful ceremonies which appeal to the æsthetic instincts, sometimes deficient also in the enthusiasm which warms the feelings, Presbyterianism has steadily made its specific impression upon the mind rather than the tastes or the emotions, appealing to ideas and convictions more directly than to the sentiments or the external senses. Accordingly, Mr. Froude has said, "When emotion and sentiment and tender imaginative piety have become the handmaids of superstitions, and have dreamt themselves into forgetfulness that there is any difference between lies and the truth, the slavish form of belief called Calvinism, in one or other of its many forms, has borne ever an inflexible front to illusion and mendacity, and preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation."

In particular, Presbyterianism has always exalted the sermon as a leading part of worship and thus emphasized the teaching function of the minister to the extinction of the priestly. Instruction and edification—education in the truth—has distinguished its pulpits from the beginning. Times of intellectual and moral quickening have uniformly been marked by great preaching. The apostolic period, the periods of the Crusades, of the Reformation, and of the famous revivals, present the sermon as a characteristic form of literature and feature of public life. The high themes of the Christian pulpit, in the hands of trained and earnest men, have supplied a measureless educational force. Wherever the preacher has been "wise, he still taught the people knowledge." For example, Lord Mansfield, Lord Clarendon, Archbishop Tillotson and John Locke alike proposed, "for the attainment of right reasoning, the constant reading of Chillingworth." Lord Chatham ascribed the secret of his eloquent style largely to the influences of Dr. Barrow's sermons. Dugald Stewart declared that Robert Hall combined "the beauties of Johnson, Addison and Burke, without their imperfections." Prof. Park reminds us that Jeremy Taylor influenced the style of several leading British essayists, among them Charles Lamb; that Herbert stamped his literary qualities upon quaint old Isaac Walton, and that Whitefield's "power was felt by Hume, Bolingbroke, Foote, Chesterfield, Garrick, Rittenhouse, Franklin, Erskine and Edwards," as well as "by the miners and colliers and fishermen of England, and the paupers, slaves and Indians of America." Everybody knows the educational

stimulus given by such ancient preachers as Augustine, Chrysostom and Ambrose, and by such modern preachers as Edwards, Whitefield, Chalmers and Spurgeon. Popular ignorance scatters like mist before the sun in the presence of able, convincing and persuasive sermons.

In view of this uniform importance which Presbyterianism has attached to the didactic vocation of the pulpit, it naturally produces a peculiar type of experience and character in its worshipers. If they come short in artistic sensibility, if they are reserved in the expression of passionate fervor, they are, as a class, highly developed in the substantial elements of intellect, judgment and conscience. They are trained to think, to reason, to weigh and to decide for themselves. They know the value of facts, they learn to draw inferences from facts and to array principles and laws scientifically by analyzing these inferences. They can generally give a reason for the hope that is in them. For example, the Scotch Presbyterian, who, like the crow, goes everywhere, is no doubt logical and cautious, and, in extreme cases, even canny. The Dutch Presbyterian, in Holland, New Amsterdam or Cape Colony, is logical and sturdy, and he may be sometimes in danger of seeming phlegmatic. Both these pure types of Presbyterian education are intelligent, if not brilliant. Both follow common sense and appoint themselves detectives of humbug, and both are remarkably free from visionary whims, caprices and vagaries. They are safely progressive, because they are stoutly conservative. Like the sea, they kiss the feet of the mountains of ascertained truth, and yet are pure and powerful because they never stand still. Presbyterianism also insists that not so much culture or efficiency as character, which insures the one and presupposes the other, is the final aim of a complete education. It teaches that to be thoroughly educated a man must not only know the truth, but must use it, as the Westminster Confession states, "in order to goodness." He must distinctly recognize the rights, not merely of humanity and nature, but especially of God and eternity. He must have enjoyed the harmonious unfolding and disciplining of all his powers in their due order and proportion by bringing his passions to the heel of "a vigorous will, the servant of a tender conscience." Every well-instructed Presbyterian says to himself what John Adams wrote to his son: "Your conscience is the minister plenipotentiary of God Almighty in your breast. See to it that this minister never negotiates in vain. Attend to him in opposition to all the courts in the world." The Calvinistic variety of character thus puts forward the ideal of duty, as inspired by love and obedience to the Divine Sovereign. M. Taine declares that the Calvinist

"is troubled not only about what he must believe, but what he ought to do; he craves an answer to his doubts, but especially a rule for his conduct; he is tormented by the notion of his ignorance, but also by the horror of his vices; he seeks God, but duty also. In his eyes the two are but one." Your Presbyterian accordingly aims at a kind of education which will make him right as well as devout, practical, as well as believing, courageous as well as aspiring. Stern men these Calvinists may be, but when there is hard work to be done for the world in education, in social reform, in government, or in war, Milton, Knox, Coligny and William the Silent show that they do not flee to the rear. M. Rénan says of Calvin himself that he "succeeded in an age and in a country which called for a reaction toward Christianity, simply because he was the most Christian man in his generation."

But the educational influence of Presbyterianism is largely, perhaps chiefly, determined by its creed. Let us notice the disciplinary value of one or two of its leading doctrines.

One doctrine, which it has shared with other evangelical Churches, but upon which it has always put great emphasis, is that the Bible is the sole and supreme standard of faith and practice, and that it is addressed to the reason of every man. By thus making individual conscience the first arbiter of revelation, it brings into the foreground the crucial educational power of personal responsibility. Stipulating that God is no respector of persons and that every man shall bear his own burden and stand or fall to his own Master, it has concentrated an immense body of virtual pedagogics in the study of the Scriptures. Protestants have now translated God's Word into the vernacular of nearly two hundred and fifty different peoples. Just conceive of the educational power of the German or the English versions alone! Recall, too, the investigations in history, archeology, ethnology, chronology, criticism, philosophy and other sciences, which have sprung directly out of our conception of the Bible. Then estimate the immediate educational influence over myriads of men, women and children, resulting from the family and personal reading of this various book. Countless multitudes hear stated expositions of it from the sacred desk; almost twenty millions of youths are learning it every week in Sunday-school. Destroy all the Bibles in existence, and you could reproduce a copy by quoting from any one of half a dozen national literatures, or from the memories of those who are unlearned, but by this sign, not ignorant. The Bible, however it may be excluded from our public schools, is still the text-book of Christendom; and in effecting this blessed consummation, Presbyterianism has had a proud part.

A more distinctive doctrine of Presbyterian Churches is the predestinating sovereignty of our God. Without attempting, at this time, to appraise its theological value, we must recognize its mighty educating power, in a variety of ways. First of all, it tends to concentrate the mind upon God Himself, who, as Daniel Webster said, is the greatest thought that can occupy a human soul. The remarkable energy and grasp of "the Institutes of the Christian Religion" is mainly due to Calvin's overpowering sense of the Invisible. While we cannot by searching find the Almighty to perfection, we can draw out all our capabilities in the search after Him who is a Spirit, who is Light, who is Love, who is Life. It will be the inexhaustible delight of eternity to study Him. For while he is not far from every one of us, yet He is infinite. He discourages the alphabetic essays of no beginner, nor does he disappoint the genius of the most heroic achiever. His light dawns upon us like that of the rising sun, which seems to rise from behind the nearest hill, but which is presently found to be many incomprehensible millions of miles away. Dante sings:

> "O how far removed,
> Predestination! is thy foot from such
> As see not the First Cause entire." . . . .

Yet esteem

> "Such scantiness of knowledge our delight:
> For all our good is, in that primal good,
> Concentrate; and God's will and ours are one."

Again, nothing short of belief in God's predestinating majesty will suppress the native egotism and lawlessness which make our education so difficult. Self-knowledge becomes practicable for us only as we behold our own littleness projected against the luminous back-ground of God's infinitude. Child-like humility is alike the first effect of true acquaintance with Him and the first condition of any large knowledge. Then, too, paradoxical as the statement may appear, I do not see how we can have any intelligent belief in man's free will unless we have precedent faith in God's elective decrees. Presbyterians, who as a class have held to the freedom of the human will, agree with Emerson in saying: "When the Master of the universe has points to carry in His Government He impresses His will in the structure of minds."

The effort to accept that higher Will must certainly vacate the disposition to deny God's foreordinating plan. I do not say that he who would reconcile divine decrees and human choices will have an easy task. But then, no easy task has a

high educational value. It is the unignored hard problem that develop mind. Those who have

> "Reasoned high
> Of Providence, Foreknowledge, Will and Fate,
> Fixed fate, free will, foreknowledge absolute;
> And found no end, in wondering mazes lost,"

are at least put on their mettle as students. They learn by their discipline to reverence mystery, and they develop large hopes by looking for the future's explanations.

Moreover, the doctrine of predestination is one great secret of liberty as between man and man.

> "Men over men
> He made not Lord: such title to Himself
> Reserving, human left from human free."

Mr. Bancroft, who is a Unitarian, says that this doctrine "lifted the individual above pope and prelate, and priest and presbyter, above Catholic church and national church, and general synod, above indulgencies, remissions, and absolutions from fellow-mortals, and brought him into immediate dependence upon God, whose eternal, irreversible decree is made by Himself alone, not arbitrarily, but according to His own highest wisdom and justice." Such a rescue withdrew education as the prerogative of a feudal class or an ecclesiastical organism and conferred it as a franchise upon the individual.

But this doctrine has another "education value." Predestination, while it must ever be distinguished from fatalism, is, to a large degree, the theological analogue of the scientific theory of determinism. It is a correlative of the unity and uniformity and universality of natural law. With a different nomenclature, with a different idea of the truth of supernaturalism, modern scientific men, of the first rank, generally hold Calvin's view of nature. Mr. Froude cites as examples John Stuart Mill and Mr. Buckle; with equal appositeness he might have named Mr. Herbert Spencer, Mr. Lecky, Prof. Huxley, and many more. Sadly as these may diverge on the question of God's rational will and free personality, extremely as their necessitarian metaphysics may conflict with the true doctrine of His providence and grace, they have a similar impression of the co-ordinated facts of observation. Thus, Calvin anticipated all that is true in one of the most conspicuous results of modern scientific education. And no wonder! For, as a skeptical English historian says, the Calvinist "falls back upon the experienced reality of facts, * * * * facts which no casuistry can explain away. And if we believe at all that the

world is governed by a conscious and intelligent Being, we must believe also, however we may reconcile it with our own ideas, that these anomalies have not arisen by accident, but have been ordered of purpose and design."

But aside from all particular doctrines, just observe the educational power of the dogmatizing and systematizing tendencies of Presbyterianism. Calvin's mind, like Paul's, was constructive, and disposed to make a system. Luther broke down sacerdotalism, but, as Guizot intimates, "to Calvin was left the more difficult task of reconstruction and permanent organization." The Presbyterian symbols, such as the Scotch or the Helvetic Confessions, the canons of the Synod of Dort, and the Westminster Confession of Faith, are at least triumphs of logic and therefore friendly to education. Our day indulges in a good deal of criticism upon dogmas and theological systems. But we should remember that a dogma is just the accurate definition of a belief, and that a theological confession is a sustained effort to reduce creed-statements to a symmetrical and scientific form. Analysis, definition and generalization, which are so highly characteristic of Presbyterianism, are distinctive of knowledge, in proportion as it becomes science, and are therefore essentials of education. An uneducated man can hardly understand the Presbyterian system; and if more men were thoroughly educated, there would be current in popular literature fewer caricatures of it.

But the doctrines of Calvinism have not only exerted an educational influence, and demanded scientific knowledge in those who would formulate or even apprehend them, they have also been uniformly associated with the actual establishment of higher institutions of learning. Whether you call it effect, as I do, or only concomitant, it is at least a fact that these institutions have followed Calvinism everywhere. No other Church has insisted more steadily than the Presbyterian upon a highly educated ministry, in Geneva, Holland, Scotland, and America. This has often been made a ground of cavil against our Church. But it is gratifying to note that the objectors have been coming back to our position. For example, the Cumberland Presbyterians split off from us in 1810, principally because they demurred to a classical education as a necessary qualification for the ministry. But in 1886, they had two theological seminaries with nineteen professors and three hundred and twenty-seven students, and besides a fifth one just organizing, at least four general universities with an aggregate of seven hundred and fifty-one students. The earlier Methodist Episcopal churches also criticised our standard of ministerial education. In 1830, when their general organization in this country was already forty-four years old,

they had no theological seminary and only two small colleges, neither of which became permanent. But now, having adopted Calvinistic principles in education, they are everywhere the patrons of learning; and with the largest Protestant Church membership, they have likewise more schools and more students than any other denomination.

The Bishops' address to the General Conference of the present month advises "that only men of scholarly minds, who are able to cope with the arguments of scoffers, should be placed in the pulpits."

Meanwhile, the Calvinistic churches have maintained their custom of fostering education, for both ministers and laymen. All the theological schools and all the educational aid societies in America have come into existence within the century which we commemorate to-day. The first theological school, in connection with an American college, was added to "Liberty Hall," where Archibald Alexander graduated, in January, 1794, by the Synod of Virginia. The oldest separate theological seminaries—Andover, organized in 1707; New Brunswick, in 1810; and Princeton, in 1812—were all Calvinistic; and two of them, of course, are Presbyterian. What is the present attitude of our theological education? In 1886 the Commissioner of Education reported that this country had 142 theological schools, Catholic and Protestant, with 6370 students. Of these, fifty-seven schools, or 40 per cent, and 3099 students, or nearly 49 per cent, are Calvinistic; and that, too, exclusive of Episcopalians and Lutherans, who are both Augustinian in some of their formularies. Moreover, twenty-five schools, nearly 18 per cent, and 1200 students, nearly 19 per cent, are in distinctly Presbyterian institutions. Observe the ratio. Dr. Dorchester, himself a Methodist, in his new volume, called "Christianity in the United States," shows that less than 2½ per cent of the population are members, and estimates that only about 8½ per cent are adherents, of Presbyterian churches. That is, while only 8½ per cent of the people affiliate with Presbyterian churches, nearly 19 per cent of all the theological students are in Presbyterian seminaries.

Moreover, the relatively broad and generous quality of this education will become evident if it is contrasted with the autocratic training mapped our for the Jesuits by their great founder, Loyola, who was contemporary with Calvin. The primary object of Jesuit training is to beget the unreasoning obedience of a stick or a dead body to a human superior. It enslaves the intellect and will; it stifles individualism in conscience and life. But Protestant ministers are taught

above all things to know the Bible, to obey God, and not to be in bondage to any man.

Presbyterianism has given equal prominence to colleges and universities for laymen. It has never favored divorce between religious and secular education, because it holds that education, instead of being fractional, must take cognizance of the entire man. Its primary object and endeavor, no doubt, has been to prepare him for eternity, but always by preparing him as well for the responsibilities of the present world. It has adopted secular instruction as an integral part of education. For example, Knox's First Book of Discipline, in 1560, planned for a college "in every notable town" and for "replenishing" the three universities of St. Andrews, Glasgow and Aberdeen. The University of Edinburgh, founded in 1583, was, as Harrison shows, in "Oure Tounis Colledge," the eagerly desired child of the Scottish Reformation. Amidst the horrors and sacrifices of war, the Netherland Presbyterians founded at least four great universities; as, for example, in 1586, during a brief lull in the tempest of battle, that of Franeker, where the tuition was made almost gratuitous, and in 1636, that of Utrecht, which soon attracted students from all over the world and sent not a few of her graduates to the New World. Previous to the revocation of the edict of Nantes (1660), as Lorimer's History shows, the Protestant Church of France "could boast of not less than five universities," and of a "college or grammar school in each of the thirteen provinces." Is it strange that our three oldest colleges, Harvard, Yale and Princeton, were founded by Calvinists? The records of all our early ecclesiastical bodies teem with allusions to these desires and endeavors after learning. Whoever will read the "Records of the Presbyterian Church" in America, covering the period from 1706 to 1788, may find evidence of nearly fifty formal actions referring to education at the Log College, Yale, Princeton and elsewhere.

But how stands the register for the century now closing? It is a significant fact that nothing has more distinguished the past five years in the Presbyterian Church, North, than the phenomenal development of "The Board of Aid for Colleges and Academies." But take one group of general statistics to show the present condition of things. The Commissioner of Education reports for 1886 that the whole country has 346 colleges and universities, with 31,565 students in the collegiate courses. Of these, according to the most careful estimate that I can make, 109 institutions, or over 31 per cent, and nearly 19,000 students, or 60 per cent, may fairly be regarded as under Calvinistic auspices. When we limit the view to purely Presbyterian institutions, the result

is equally encouraging. Just forty-six, or 13 per cent of the 346 colleges and universities, and 7266 students, or 23 per cent of all, are under Presbyterian control. That is, 8½ per cent of the population govern 13 per cent of the colleges, and directly educate 23 per cent of the college students. Of course, this reckoning leaves out of the account institutions under State control and many undenominational colleges that are largely supported and patronized by Presbyterians.

A third element of Calvinism, bearing especially upon the question of popular education, is found in its polity or method of ecclesiastical government and administration. It can coexist with every form of civil order except despotism. It tolerates constitutional monarchy, as in Scotland. In our own country it has largely developed, through our sister Congregational and Baptist Churches, into ecclesiastical democracy. But its natural choice, as originally in Geneva, is Presbyterianism, or an ecclesiastical republic. At all events, it is, as Abraham Lincoln said of our country, government of the people, for the people and by the people. This is a feature of Calvinism which intelligent outsiders are constantly attesting. For example, Buckle says: "The more society tends to equality, the more likely it is that its theological doctrines will be Calvinistic." De Tocqueville called Calvinism "a democratic and republican religion." Lecky says: "The Scotch Kirk was by its constitution essentially republican." Green, the historian of the English people, said: "The system of Presbyterianism * * * bound Scotland together by its administrative organization, * * * while it called the people at large by the power it conferred upon the lay elders in each congregation to a voice, and, as it proved, a decisive voice in the administration of affairs. * * * No Church constitution has proved in practice so democratic as that of Scotland." Castelar, the eloquent tribune of Spain, declares: "The Anglo Saxon democracy is the product of a severe theology learned by the few Christian fugitives in the gloomy cities of Holland and of Switzerland." Ranke writes that "John Calvin was virtually the founder of America." Rufus Choate attributed to Geneva "the republican constitution framed in the cabin of the *Mayflower*, * * * the battle of Bunker Hill, the independence of America." No wonder that King James should think "a Scot's Presbytery agrees with monarchy as well as God and the devil." In view of these disinterested testimonies it is pleasant to remember that the Synod of this Centennial City was the first religious body in the country to declare in favor of separation from Great Britain, and that Wither-

spoon was the only clerical signer of the Declaration of Independence.

Calvinism in its polity, therefore, stands for two cognate principles. One is the distinctive New England idea of personal liberty, the secret of progress. But the first impulse of a personal liberty which has not degenerated into license is self-culture. For liberty is just a chance to develop one's individuality. The other principle is voluntary organization, the balance-wheel of constitutional conservatism, which originally pre-empted our Middle States. Combining these two principles in the exercise of free self-government, Presbyterianism, since the days of Calvin, Orange and Knox, has insisted upon individual liberty, and has in that interest distinguished between Church and State, claiming that each should retain its own autonomy. It has believed, too, in a written constitution, acknowledged, as Dr. Charles Hodge said, "The power and rights of the people," governed by elected representatives equal in rank, and held that the Church is "one, in the sense that a smaller part is subject to a larger and a larger to the whole"—popular government by representative majorities. In short, as I have said, it is republican in polity—the Republic of God.

But we all know that the first necessity of a successful republic is general intelligence. Presbyterianism has thus been compelled by the genius of its organization, even by the instinct of self-preservation, to promote the education of all of its people. Mr. Bancroft is quoted as saying that John Calvin is the father of the American Common School System. It seems to me rather that he is its grandfather, its progenitor, through John Knox and John of Nassau. History, I think, traces the route by which that glorious system came to us from Geneva, mainly by way of Scotland and Holland. We know what a mighty impulse Calvin, following Luther, gave to general education by opening the Bible to every individual and by founding schools. But our present concern is not so much to discover who started such impulses, which were felt by all Protestants, as to learn who first crystallized the impulses into a comprehensive and practical system.

The honor belongs to Scotland and Knox. Previous to his day many even of the Scottish nobles were unable to write their own names. But in 1560 the First Book of Discipline directed the Presbyterians to "take care of children and youths" and "to instruct them in the first rudiments," including Calvin's Catechism, by establishing a school and appointing a school-master *in every parish*. Henceforward the ministers and Church Courts never ceased to foster primary education. In 1567 the Parliament formally granted to the Church the

superintendence of this truly national enterprise. By 1613 these elementary schools were planted in two-thirds of the parishes. Sessions were in the habit of defraying the expenses of the poor out of the parish funds, and efforts were made to compel school attendance. In certain sections of the country special taxes were imposed to support school-masters. Summarily, Kiddle and Schem's "Cyclopedia of Education" says that Scotland is entitled "to the credit of having first established schools for primary instruction to be supported at the public expense."

That claim may perhaps be disputed by Holland. It is at least certain that years before the rise of the Dutch Republic, education was quite general among the thrifty Yankees of the low countries. "It was their boast," says Dr. Fisher, "that common laborers, even the fishermen who dwelt in the huts of Friesland, could read and write, and discuss the interpretation of Scripture." During the twelve years' truce, in the weary war with feudal Spain, the Synod of Dordrecht passed the decree in favor of education, which established church schools all over Holland. The eldest brother of William of Nassau voiced the common sentiment in these memorable words: "You must urge upon the States-General that they establish free schools;" and Motley wrote in 1869: "The New England Pilgrims, during their residence in the glorious country of Holland, found already established the system of free schools, which John of Nassau had recommended." Now consider that the reformers of England, many of whom had been educated in Geneva, sustained intimate relations with Calvin and with Knox, that they were close observers of what Scotland had been doing for education in the years immediately preceding the migration to New England, and that the Pilgrim fathers actually witnessed the Dutch schools in operation, and you can readily make out the genealogy of the American common school system. The impulse which prompted it was Protestant; the precedent which fashioned it was Presbyterian. At a single leap the colonists joined the educational vanguard with Scotland and Holland, and acquired such popular schools as old England could not match for two centuries. Nay, as there was educational progress from Luther to Calvin, and again from Calvin to Knox, so there was further progress from Scotland and Holland to New England. While isolated free schools existed six or eight years earlier, as at Dorchester and Salem, Bancroft says, "In 1647 it was ordered in all the Puritan colonies that every township, after the Lord hath increased them to fifty householders, shall appoint one to teach all children to read and write; and where any town shall increase to the number of one hundred

families, they shall set up a grammar school, the masters thereof being able to instruct youth so far as they may be fitted for the university." That is really the beginning of the public free schools of Massachusetts and America. Contrast this with the contrary course taken by the prelatic population of the Old Dominion. "I thank God," said Sir William Berkley, in 1661, "there are no free schools nor printing; and I hope we shall not have these hundred years; for learning has brought disobedience and heresy and sects into the world, and printing has divulged them." But while prelatic Virginia was conserving the darkness, Presbyterian Virginia, as, for example, the Presbytery of Hanover, was obeying God's first fiat by cherishing a learned ministry and by teaching the people. North and South in those old heroic days, the Presbyterians were united in fostering education and liberty, faith and order. The Huguenots, the Dutch and the Scotch in the Carolinas, in Georgia, Virginia, Maryland and Delaware, as well as in Pennsylvania, New Jersey and New York, like the Calvinists of New England, "all brought the Church, the Bible and the schools with them." American Calvinism never

> "Dreads the skeptic's puny hands,
> While near her school the church spire stands,
> Nor fears the blinded bigot's rule,
> While near her church spire stands a school."

God grant in these centennial days, that as the Old Lights and the New Lights clasped hands to establish their ecclesiastical solidarity, and to help Princeton College reveal the light of the world, and as the Old School and the New School forgot their dead issues in the holier love and clearer intelligence that an intervening generation had taught them, so the new South and the new North, standing together beneath the historic bell of liberty with glowing memories of that wonderful legacy which the Protestant centuries have bestowed upon them in common, may arrange their small differences, remember their essential identity in creed, and, in a manly, mutual, Christian, Presbyterian and organic way, reunite to teach God's truth and grace to adjacent multitudes that linger in ignorance and sin.

CALVINISM AND HUMAN PROGRESS.

By Hon. James S. Cothran, M.C.

Abbeville, S. C.

IT IS impossible to tell how far Calvinism has affected what we call material progress. I propose to take a higher view of the subject than this; and consider it as affecting the social and religious condition, touching mankind at every point, like the atmosphere that surrounds us, and inspiring and sustaining religious and civil life.

Perhaps Watt and Stephenson and Fulton and Morse and many others would have been great inventors if John Calvin had never lived. It is safe, however, to assert that where law and order reign, where justice sits in the seat of authority, where virtue and intelligence prevail, where the vicious and foolish are restrained, where the organic laws, which we neither made nor can alter, are understood and obeyed, where the Christian magistrate, in the fear of God, uses power for the common good; art and science and invention have their fullest development.

Let me repeat; the fear of God, the reign of law, justice in authority, the rule of virtue and intelligence, the restraint of folly and vice, obedience to organic laws, the exercise of power for the common good—these are the essence, and are the pith and marrow of Calvinism.

In this condition of things it matters little what the form of civil government may be, whether autocratic, aristocratic or republican, its contented subjects demand no constitutional changes, and indeed are that happy people whose God is the Lord.

Reverse this condition by subverting the law, corrupt its administration, make profligacy and wrong paramount to virtue and right, give to folly sovereignty over wisdom, and because of the reign of the wicked the people will mourn.

History, both sacred and profane, furnishes abundant evidence in all ages and in every country, of the recurrence of this deplorable state of affairs. It existed in Egypt, the birthplace of civilization, for centuries, perhaps, before the exodus of the Israelites. It marked the course and the conduct of that peculiar people, so often the subjects of Jehovah's reproof

and punishment. That unto these a divine revelation was made we do both believe and know, for the lively oracles are with us even unto this day.

What revelation, if any, was made to the Egyptians we know not; they did believe in a life beyond the grave, and in a judgment-bar at which Osiris should preside, and reward them in a future state, according to the deeds done in the body.

Without entering the domain of unprofitable speculation, we know that, in all ages, it hath pleased God to preserve for *His* own glory, a remnant, varying in numbers, but always the same in faith. From the time of the seven thousand who refused to bow the knee to Baal, and who were Calvinists all, lacking only the name, amid the perils and persecutions of the Reformation, through the bloody revolution of 1688, even down to our own colonial struggle, this remnant—it might offend some in this promiscuous audience to call them the elect, but call them by whatsoever name you will—have rebelled against unlawful authority; have denounced wickedness in high places, whether of Church or State; have reproved the world of sin; and have maintained in its integrity the faith delivered to the saints, with fortitude which never flagged, with courage which stopped not to calculate cost or consequences, and with a zeal which welcomed and has so often worn the martyr's crown.

Faith, Hope and Love, are the trinity of the Christian virtues—their complement in the citizen, is courage, fortitude and patience, and the greatest of these is patience. Combine in the individual these qualities, which do so readily unite, for the virtues, as do the vices, grow in clusters, and the truest and highest type of Calvinism is produced.

The time and the opportunity for their exercise are ever recurring; again and again have they preserved to the Church pure and undefiled religion, and as often have they secured for the State the blessings of religious liberty.

Who will venture to say in the presence of a spirit of agnosticism, of theosophy, of Buddhism, and of other forms of infidelity and practical unbelief, with looseness of doctrine, and appalling unconcern for all sacred things, with the insidious and seductive oppositions of science, falsely so-called, that the time shall never come, nor be even far distant, when another great and decisive struggle shall be waged between the armies of anti-Christ and the hosts of Calvinism? It is the unfinished, the inevitable, ever-existing and irrepressible conflict, which has been waged from the very beginning with varying fortunes. At times the champions of the truth and of the right have sought, as did the strong man of old, their pleasures

among the Philistines, even as some of the present day, professing Christians and believers in the doctrines of Calvinism, have hidden in their tents, as did Achan, some wedge of gold. It may be in the shape of that gold itself, the love of which is the root of all evil; it may be in ambitious and self-seeking projects; or in some compromise with the world for its honors, its emoluments and its sensual enjoyments.

Well might I pause here, and call upon the Centurions, the captains of our host, to send in the morning reports, showing the condition, the number and efficiency of their commands. What of your commissariat? Is it full of the bread of life? What of your ammunition chests, your swords, your helmets, your bucklers? Your own feet, and the feet of your soldiers, are they shod with the preparation of the Gospel of peace? What is the state of drill and discipline, how many efficient can you report for duty, how many are weary and faint and sick, how many on furlough have gone down into Philistia to seek their pleasures there, how many, false to your standards, have deserted from your ranks and gone over to the enemy?

Shall I beg pardon of the Centurions for asking these pertinent questions; or apologize to a Calvinist for using this metaphor—the Christian warfare—of which the great apostle to the gentiles and good old John Bunyan were so fond? I trow not.

Then go with me to one skilled in the art of human war—unhappily there are many such—and he will tell you that every army owes its victories more to its skillful and efficient captains than to its field officers. Our ministers are captains all, and equal in rank, as were the twelve who followed Jesus of Nazareth in his earthly ministry, acknowledging no superior officer except Him, the great Captain of our salvation.

The powers that be are ordained of God, but not necessarily in continuance, for when they read upon the coin the image and superscription, and were told to render unto Cæsar the things that be Cæsar's, they were at the same time commanded to render unto God the things that be God's. I cannot pursue farther this part of my subject, nor longer await the morning reports of the Centurions.

For more than two centuries after the death of Calvin the whole Protestant Church was contented to accept, and did accept, as the true doctrine, that which we maintain to-day as Calvinism. The first attack upon it was made by atheists and infidels; these, their works and their readers have all perished together. Then followed what were known as liberal thinkers, assailing Calvinism as dishonoring the wisdom, the

justice and even the very mercy of God. Denying the doctrine of total depravity, of original sin, and justification by faith alone, they held to the precept, "Work out your own salvation with fear and trembling," ignoring the conclusion, "for it is God who worketh in you to will and to do of His own good pleasure." That it is monstrous to believe that man, without special grace, which he cannot merit, or by his own works attain, is doomed to everlasting punishment. Unable to keep the Commandments, yet failing in one of these is guilty of all. Lost forever by a predestined decree pronounced against him before he was born, and so deprived of hope to live out his days upon the earth in utter despair.

I frankly acknowledge my inability to meet these objections so readily suggested by the carnal mind, which is itself enmity against God. When asked to reconcile the obvious teachings of free agency and election, I can only say, my brother, "it doth not yet appear." Believest thou the prophets! Believest thou the inspired Word of God! I know that thou believest. Then read the 8th chapter of Romans and be no longer faithless, but believing. To that disciple whom Jesus loved it may have been revealed on the Isle of Patmos; or to that other, born, as it were, out of due time, when caught up into the rapture of the third heaven. If the one had been able to write the books which the world itself could not contain, or the other had been permitted to speak the words which it was not lawful for a man to utter, this and much else might have been made plain to us, but it hath been in infinite wisdom adjudged otherwise. "Secret things belong unto the Lord our God, but things that are revealed belong unto us and to our children." Herein lies the fault of the scientist, who in his pride of knowledge would explore and find out these forbidden mysteries, making knowledge the foundation of belief and believing nothing that he does not understand or know. Where then is the room for his faith—that faith without which no man shall see God, and which "is the substance of things hoped for, the evidence of things not seen?"

It is in our human nature to estimate the same degree of prudence in those we love, as cowardice in our enemies; frugality in the one is parsimony in the other; bravery becomes rashness, zeal becomes fanaticism, and adherence to doctrine is denounced as bigotry.

Admit this premise, which will hardly be denied, and I am prepared to admit the charge that Calvinism is narrow, illiberal and intolerant. Narrow, because its followers seek to enter in at the straight and narrow gate. Illiberal, for it makes no compromise with error. Intolerant of sin, but not of sinners,

for all have sinned and come short of His glory. Would that every other sect felt more of intolerance for that which is evil and false and wicked.

In the language of one who surely is not a bigot nor a fanatic, permit me to ask you, "How it came to pass that, if Calvinism is indeed the hard and unreasonable creed which modern enlightenment declares it to be, it has possessed such singular attractions in past times for some of the greatest men that ever lived? And how, being, as we are told, fatal to morality, because it denies free will, the first symptom of its operation wherever it establishes itself, was to obliterate the distinction between sins and crimes, and to make the moral law the rule for States as well as persons? I shall ask you again, why, if it is a creed of intellectual servitude, it was able to inspire and sustain the bravest efforts ever made by man to break the yoke of unjust authority—when all else has failed —when patriotism has covered its face and human courage has broken down, when intellect has yielded, as Gibbon says, with a smile or a sigh, content to philosophize in the closet and abroad worship with the vulgar; when emotion and sentiment and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is any difference between lies and truth, the slavish form of belief, called Calvinism, in one or the other of its many forms, has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint, than to bend before violence or melt under enervating temptation?

In such emergencies, and there have been many, need I ask where stood Calvin, Luther, William the Silent, Knox, Melville, the Regent Murray, Coligni, Cromwell, Milton, Bunyan? Well might I adopt the language of the great Apostle, in that grand portrayal of the faithful, and exclaim, "And what shall I more say?" for time would fail me to tell of the long list of worthies and martyrs who through faith subdued kingdoms, wrought righteousness, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Accept this as a tribute to their final perseverance.

I can but touch upon the doctrine of special Providence, another distinguishing feature of Calvinism. To us it seems to consist with law, order, supreme authority and Divine Government. The Scriptures of the Old Testament, as of the New, abundantly attest its truth.

Permit me to present a single illustration—many as striking might be given—to the thoughtful student of history. There are few facts, perhaps, which stand out in bolder relief than

that of the preparation of a language to convey to mankind the teachings of Him who spake as never man spake.

The splendid civilization of the Greeks had risen to its zenith and had waned before the martial ardor and prowess in arms of their great rivals and conquerors, the Romans. The empire which the King of Macedon had founded, and which his ambitious son had extended, had passed through the various stages of its rise, its decline and its fall. For its perpetuation, vain were the councils, the deliberations and the plans of Alexander and his chieftains. No human efforts could establish a sole successor to that illustrious Prince. All of these but tended to the accomplishment of that which had been ordained by an invisible and superior power, by the sovereign Master of kingdoms and of kings, and which had been foretold 300 years before by His prophet, Daniel, "His kingdom shall be broken; and divided toward the four winds of heaven, and not to his posterity."

But when the ruder and more martial Roman had wrested from the grasp of his rival the reins of empire, he found in the ruins of its greatness an invaluable treasure—as imperishable as time itself—a language, cultivated and polished to be the very vehicle of thought, and fitted for conveying to mankind the most important of all truths—a language exceeding in its perfection and exactness of expression, any that was then known or even now—which had embalmed for the Greeks, as it has for us, almost all that remains of the country which gave it birth—whose heroes by virtue of its magic power bore for them, as they do for us, all the air and mien and manner of living men. Through this perfected medium, subject to no mutation or change, have we received our knowledge of the author and founder of the creed which we profess, and most of that creed itself.

How gladly would I linger upon these mountain tops, witnessing, with you, the transfiguration of the glory, the mercies and the providence of God.

How gladly would I share and enjoy with you here a common heritage, as we recount the splendid achievements of our Calvinistic ancestry, and cry with Peter, "Master, let us build tabernacles here, and here let us abide." But unto us, as to Peter and James and John, the Master says, "No, here is no heat, no dust, no labor or sorrow, no conflict, no duty to be done." And as they did go down with Him into the valley of humiliation and human contention, so too must we go. As we descend, however, let us pause for a little while upon a lesser height, and there witness another of the splendid triumphs of Calvinism. It is the scene of the Revolution of 1776, made famous by the noble deeds, and enriched by the nobler blood of the

descendants of the Pilgrims of Plymouth Rock, of the Huguenots of Carolina, of the followers of Penn and of Roger Williams, and more than all by the Scotch-Irish Presbyterians scattered over all the colonies. Divers people, driven by a common persecution from England, Scotland, Ireland, France, Holland, drawn to a common place of refuge by the love of civil and religious liberty, their country's ensign, finds in their diversity of origin, community of purpose and unity of faith, its highest application and significance.

Their forefathers won for William the battle of Boynewater, where the liberties of the world trembled in the scales, and which Macauly declares "was the most successful and the most splendid in the history of any country;" and to which the historian Hume ascribes, "the whole freedom of the British constitution."

With universal accord the well-earned title, "the Father of his Country," has been ascribed to the illustrious Washington, not so much for leading to final victory the intrepid patriots whom he commanded, for there were brave men before Agamemnon—not so much for wisdom in counsel, for wise men have lived in all ages—but more on account of his moderation, his self-abnegation, and voluntary surrender of imperial power.

To the Presbyterians of the Revolution belongs the same honor, in exactly equal measure. They fought for the severance of Church and State—for the supreme right of conscience unfettered by the decrees of king or Parliament, and when victory was achieved, and they had won by their constancy and valor the unquestioned right to establish a government, they solemnly placed upon the records of their Synods the self-denying resolve, refusing to appropriate to the Church that power in the State, which their honesty, their consistency and their conscientious convictions forbade.

I have thus endeavored briefly and imperfectly to outline the grand doctrine of Calvinism, not from its beginning, for that is shrouded in impenetrable clouds—coëxistent and coincident with the Word itself, which too was in the beginning, which was with God, and which was God.

If I have succeeded in making it appear as a sufficient cause for human progress my purpose is accomplished. All matter tends towards the centre of the earth by the law of gravitation. We recognize the effect and ascribe it to the proper cause. The sun, the centre of our system, is fixed as the source of light and heat. It is needless in the one case to describe the manner of the matter's fall or in the other to part the rays and tell of their wondrous effect:—and even so let it be of Calvinism.

The limit of time assigned to me has been almost reached. Indulge me but a few moments.

It has befallen this generation to pass through the throes of fratricidal strife, and our Zion has been disrupted.

It cannot be denied that its bloody issue was, in large part, determined by the stern and violent patriotism of the Presbyterians of the prevailing section. It was a terrible struggle, waged upon each side with equal sincerity in the justice of their cause. I have no apology to make for the part I took in it—no controversy now with any of the victors by whose prowess, superior to or even equal with my own, we were vanquished. A cause, whether just or unjust, which inspired a whole people for four years to endure without murmuring, the privations and hardships of war—to bare their breasts to the rain of shot and shell, with conspicuous courage, upon a hundred battlefields—may fail to excite the admiration or even the approval of mankind, but it will challenge and receive their charity and respect. Growing out of that struggle is the fact of a divided Church, and the question of organic union confronts us. The solution of this question depends upon our own worthiness. If as Christians we indeed have Faith, Hope and Love, and as citizens courage, fortitude and patience, that Providence which has ever watched over us, and which from the beginning has so often led His people by a way which they knew not, will not forsake us in this emergency.

But if on account of our unworthiness it hath been decreed not unto us—not unto us, shall be the glory of its accomplishment: if by reason of our sins and blood guiltiness the privilege of building the splendid temple of union be denied to us, still let us hope and pray, that those who are to come after us, our children and our children's children, purified by a more perfect love, and freed from the prejudices and the passions, which do so easily beset us, shall not only behold, as has been permitted to us from some Pisgah's height, but may they go in and possess to its utmost boundaries, that land of promise—a grand, puissant, militant, united Church, from which, by reason of our sins, we have been so justly excluded.

PRESBYTERIANISM AND REPUBLICAN GOVERNMENT.

By Hon. Samuel J. R. McMillan,

St. Paul, Minn.

THE time for a change had come, the revival of letters had extended knowledge and quickened the intellectual life of the people; the nations were restive under the domination of the Church which had so long ruled them, and the hearts of the people sighed for deliverance from the spiritual and intellectual thralldom under which they had so long been held. God's time had come, the Reformation was accomplished in which the infallibility of the Church was overthrown and the right of private judgment was established, the Bible accepted as the only infallible rule of faith and practice, and justification by faith in Jesus Christ the way of salvation.

The principles involved in the Reformation were both religious and ecclesiastical; they affected both the faith of the Church and its government. Upon the fundamental principles of the former Protestant Europe was united; as to the latter the character and extent of the changes and modifications varied in the different nations engaged in the Reformation, some embracing Episcopacy, others Presbyterianism, others the Consistorial and still others Congregationalism or Independency.

Presbyterianism is so designated because it is a Church government by presbyters. As a system of Church government, however, it embraces much more than the mere autonomy of the Church. As a formulated and distinct system of ecclesiastical government it is a result of the Reformation, adopted partially by Zwingle in the Church at Zurich, but first fully matured and developed in theory by Calvin in the free city of Geneva. It involves the following principles:

"First. The Church of Christ is under the special guidance of the Holy Spirit, and we are to look to the promise of the Saviour for the preservation of her truth and purity.

"Second. The Word of God is the only infallible rule of faith and practice.

"Third. The permanent officers of a Church are presbyters and deacons.

"Fourth. To deacons are committed the care of the funds and of the poor.

"Fifth. To presbyters belong government and instruction.

"Sixth. Presbyters are divided into, first, pastors and teachers, whose chief work is to preach the Gospel and perform pastoral labor and administer the ordinances; second, lay elders, whose business it is, in conjunction with the pastors, to attend to discipline and order.

"Seventh. The election of all those officers belong to the Church itself. The pastors ordain only those whom the people choose for the purpose, the function of the Church in this behalf being to decide who in the judgment of Charity are called of God to office, no one being qualified without such call *both* of God and the people.

"Eighth. To secure harmony of faith and practice the churches meet in Synods or Councils by their pastors and elders, the latter being the representatives of the people.

"Ninth. The Church in all spiritual matters is entirely independent of the State and responsible to Christ alone."

This system of ecclesiastical government was avowedly a return to the simplicity of the primitive Church; it was the reformation and reconstruction of the Church upon the principles of God's Word in harmony with and designed to advance and carry forward Christ's kingdom in its purified and renewed life and power. It rejects the doctrine that the Church is infallible, and declares that the Word of God is the only infallible rule of faith and practice. It denies that the hierarchy, united in Council or otherwise, separates God from the believer; it declares the presence of God in His Church to guide her and preserve her truth and purity; it thus brings believers individually into personal communion with their Heavenly Father to guide, enlighten, sanctify and bless them. It involves the right of private judgment, the liberty of conscience and personal responsibility.

"It is a form of government strong enough to resist the tendency to anarchy on one side and priestly domination on the other." It invests the Church under Christ with original jurisdiction. The power goes up from the Church to her officers, and not from a consecrated and necessarily independent priesthood to the people. It gives to the Church power to determine who shall enter into fellowship with her; to decide upon articles of faith according to God's Word, and to establish the laws according to which she shall be governed.

It provides for the regular exercise of this power by the institution of a strictly representative government, and devolves the election of all ecclesiastical officers upon the private members of the Church.

It provides for all the great objects to attain which officers are necessary. It designates those who shall preach the Gospel, and instruct the Church and administer the ordinances, and sets apart to their work those whom the Church has appointed. It designates those who shall administer discipline and care for the purity, order and peace of the House of God. It specifies those who shall act as stewards of the congregation, almoners of their bounty, charged with the support of the ministry and of the poor.

It involves the essential parity of the clergy in opposition to a divinely constituted prelacy or hierarchy, and holds that "all ministers are equally bishops and presbyters, on an equality in respect to government."

"It constitutes the Church independent of the State in all ecclesiastical and spiritual things." It denies all power of the State "to determine who shall be entitled to church fellowship, who shall fill church offices, what shall be the faith of the Church, or who shall decide upon her confessions; or to interfere in any manner or to any extent in her spiritual affairs." Truly, "the announcement of these principles was an era in the Church and in the world." It was the announcement of the inherent right of every man to private judgment and liberty of conscience, and it was the declaration of the freedom of the Church from ecclesiastical tyranny and secular interference. It was meet that these immortal truths should come from the liberty-loving land of Switzerland, whose mountains pierce the vapors and clouds of earth, and bathe their crowns in the glorious sunlight of Heaven; and from the free city of Geneva. "These ideas," says Ranke, "are the same on which the French, Scotch and American Churches were afterwards founded, and, indeed, on which the existence and development of North America may be said to rest. Their historical importance is beyond all calculation." ("Hist. of Reformation.") The glorious truths of the Reformation, proclaimed and embraced in Germany, had extended to Switzerland, penetrated France and were soon carried to England and Scotland; and, wherever they were heard, were received by multitudes of the people with joy and gladness. Immediately the adherents of the reformed faith were visited with relentless persecution by torture, imprisonment and death. Tyndale of England, Knox and Melville of Scotland, and thousands of persons, including many learned and pious ministers, who had abandoned and given up the errors and superstí-

tions of the Roman Church and embraced the principles of the Reformation, fled from their homes and country to escape the persecutor's vengeance, or suffered banishment for conscience's sake. Many of them found refuge in Geneva and were cordially welcomed by their brethren of the same faith, enjoyed the counsels and heard the words of wisdom of the great Geneva doctor, participated in the simple worship and witnessed the republican form of Church government in operation there.

When God opened the way for them to return to their country and their homes, they gave themselves, with increased zeal and renewed devotion, to the cause of the Reformation. In France, the reformed faith was gladly received by the people, and the Huguenot Church, under the Presbyterian system, amid persecution and trial from the tyrannical throne and hierarchy of the government, made rapid progress, until the revocation of the Edict of Nantes opened the floodgates of wrath, and the inhuman cruelty and Satanic malignity of the persecutors spread slaughter and death throughout the Church and scattered the fleeing remnant of the devoted followers of Christ through other lands.

The return of Knox to Scotland was a great accession to the cause of the Reformers, and under his bold, faithful and intrepid leadership, succeeded by the learned and no less courageous Melville, Presbyterianism was accepted by the people and established as the faith of the nation, in opposition to the power and efforts of the Scottish throne.

In England, the first departure by the crown from the old religion was by Henry VIII, who, in his quarrel with the Pope, constituted an English Church, differing from the Roman Catholic Church on the point of supremacy, and on that point alone, investing in the king all the power of the Pope, and during his reign the dependents on the crown assented to his blasphemous assumption. The reformed faith, however, extended among the people, and the claim of the crown to ecclesiastical supremacy, as made by Henry, was modified under Edward and Elizabeth. The British Reformation early divided itself into two antagonistic parties—the ecclesiastical, or conservative party, and the popular, or progressive party. The one would keep as near to Rome as possible; the other sought close conformity with the Reformed Churches of the Continent and a complete reformation." These were known as Puritans, and embraced the Presbyterians and all Non-conformists.

Soon after the accession of James I to the throne the persecutions in England and Scotland drove many Puritans and

Presbyterians to Ireland, and the Irish Church was organized under a confession of its own.

The opening of the seventeenth century and the accession of James I to the throne marks the commencement of an era in the history of Great Britain and Ireland, which continued until nearly the close of the century, involving the integrity of her constitution and the civil and religious liberty of her people.

Increased knowledge and quickened thought had awakened a republican sentiment both in Parliament and among the people, yet the king in his claims of authority and power for the throne exceeded all that had ever been made by any of his predecessors.

It was claimed by the king and his adherents both in Church and State that the "Supreme Being regarded hereditary monarchy, as opposed to other forms of government, with peculiar favor; that the rule of succession in order of primogeniture was a divine institution anterior to the Christian and even to the Mosaic dispensation; that no human power, not even that of the Legislature, no length of adverse possession, though it extended to ten centuries, could deprive the legitimate prince of his rights; that his authority was necessarily always despotic; that the laws by which, in England and in other countries, the prerogative was limited were to be regarded merely as concessions which the sovereign had freely made and might at his pleasure resume, and that any treaty into which a king might enter with his people was merely a declaration of his present intention, and not a contract of which the performance could be demanded." (Macaulay, "Hist.," Vol. i, p. 55.)

And for the Church of England, of which the king was the head, it was claimed that "the episcopal office was essential to the welfare of a Christian society and to the efficacy of the most solemn ordinances of religion. To that office belonged certain high and sacred privileges, which no human power could give or take away. A Church might as well be without the doctrine of a Trinity or the doctrine of the Incarnation as without the apostolical orders, and the Church of Rome, which in the midst of all her corruptions had retained the apostolical orders, was nearer to primitive purity than those reformed societies which had rashly set up in opposition to the divine model a system invented by men." (*Ib.*, pp. 59, 60.)

The issue was made up. Absolutism in the throne or constitutional government, with executive control by the Parliament and the civil and religious liberty of the people. The mighty conflict, which was to continue to the end of the dynasty of the house of Stuart, was not only vital to the

British government, but its consequences and results were to extend beyond the seas and bless the Western world.

James, too weak and cowardly to enforce his claims, left to his successor, Charles I, the work of continuing the conflict. Charles I succeeded to the throne. The new king, with the aid of the cruel and imperious Wentworth, and the proud, inhuman and relentless Laud, entered upon the conflict and undertook to make Charles a monarch as absolute as any on the Continent; to put the State and the personal liberty of the whole people at the disposal of the crown; to deprive the courts of law of all independent authority, even in ordinary questions of civil right between man and man, and to punish with merciless rigor all who murmured at the acts of the government or who applied, even in the most decent and regular manner, to any tribunal for relief against those acts. (Macaulay, "Hist.," p. 68.)

The work of oppression and tyranny went rapidly forward. The Star Chamber and the High Commission, the former a political and the latter a religious inquisition, with their usurped power, "guided chiefly by the violent spirit of the primate, and freed from the control of the Parliament, displayed a rapacity, a violence, a malignant energy which had been unknown to any former age," and the Council of York, under Wentworth, created by a pure act of usurpation, had made the great charter a dead letter to the north of the Trent. (*Ib.*, p. 79, 80). The judges of the common law were scandalously obsequious to the king, and the tribunals of justice afforded no protection to the subjects against the civil and ecclesiastical tyranny of that period. (*Ib.*,

The people began to be discouraged and depressed, and to look to America as a place of refuge from the tyranny under which they suffered. Some Puritans departed from their native land and found a home on the shores of Massachusetts Bay. The cause of liberty was growing desperate if not hopeless. At this crisis the king and his archbishop, Laud, in the wanton exercise of tyrannical power, determined the last of a long series of oppressions by the crown, to impose the liturgy of the Church of England upon the Presbyterian Church of Scotland. The imposition of the liturgy was resisted by the Scottish people. The king persisting in his determination, negotiations ensued, the result of which was that a General Assembly, composed of ministers and lay commissioners elected by the Presbyteries, convened at Glasgow and was duly constituted. Episcopacy, the High Commission, the Articles of Perth, the canons and the liturgy were abolished and declared unlawful, and the whole fabric which James and Charles in a long course of years had been rearing with so much care and

policy fell at once to the ground. Thus "The old Presbyterian principle, which," says Hume, "had been zealously adopted at the Reformation," that the Church in all spiritual matters is entirely independent of the State and responsible to Christ alone, was vindicated against the tyranny of the commissioners by the Presbyterians of Scotland in their highest representative assembly. And in defense of their right of religious liberty, held sacred and dearer than their lives by the Presbyterians of Scotland, they went forth to the battle-field to resist the armed forces of the king and carried their triumphant banner across the Tweed and the Tyne. The tyrant shrank before the enthusiastic hosts of liberty, and fearing further to exercise his tyrannical and unconstitutional power to replenish his exhausted treasury to carry on the war, convoked the British Parliament to dissolve it again because not subservient to the royal will. But the advancing hosts of freedom struck terror to the soul of Charles, and the representatives of the people were again convoked. For more than eleven years no Parliament had been convoked, and during all that time the people had been suffering under the tyranny and oppression of the king in his lawless and unconstitutional administration of the government. The long Parliament, "which," says Macaulay, "in spite of many errors and disasters is justly entitled to the reverence and gratitude of all who in any part of the world enjoy the blessings of constitutional government," met in November, 1640. The Star Chamber, the High Commission and the Council of York were abolished, and men who after suffering cruel mutilations had been confined in remote dungeons regained their liberty. Sessions of Parliament at intervals not greater than three years each were guaranteed and many constitutional safeguards of the people were restored. On the 6th of December, 1648, the Presbyterian members of the House of Commons were expelled to the number of 140. The Commonwealth having succeeded the Parliamentary government was overthrown, and the Presbyterians preferring a constitutional government to a military despotism the restoration was accomplished. No sooner was Charles II enthroned than the contest for absolutism commenced, in which the perfidious king was abetted by a no less faithless hierarchy and truculent Parliament. The conflict was renewed by James II with even greater virulence. Under all the tyranny, oppression and cruel persecutions, which the Presbyterians in England, Ireland and Scotland suffered during all these reigns, they were true to their faith in God and their devotion to the cause of religious liberty. Drumclog, Bothwell Bridge and Derry are their declarations that "resistance to tyrants is obedience to God." The final

conflict between absolutism and constitutional government came, and the Presbyterians were the efficient force in the army which overthrew the tyrant James II, placed William and Mary on the throne, and secured to the nation a constitutional government, which panoplies the citizen with law and protects the people against the throne, and made it possible that Great Britain should be what she is to-day.

But God had yet greater things to accomplish for His Church and for mankind. This western world was to be the place of triumph for civil and religious liberty.

The primary object of the early colonists was not civil dominion, but religious liberty. They fled from persecution in their own lands that here they might worship God according to the dictates of their own consciences. The persecutions which drove the Pilgrims and the Puritans from their native land to the inhospitable shores of this western wilderness did not cease with their departure, but continued in different forms and with different degrees of intensity during the period of our colonial existence.

The emigration of Presbyterians which commenced in the early part of the seventeenth century was increased after the revolution of 1688, and was still further augmented after the opening of the eighteenth century. It embraced Puritans, Covenanters, Huguenots, Scotch, Scotch-Irish and German refugees from the Palatinate. The first step toward the organization of the Presbyterian Church was taken by the institution of the Presbytery at Freehold, N. J., in 1705, or 1706, and the Church rapidly increased in numbers and influence, and extended its field of operations so that its churches outside of New England were planted in the colonies of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and both the Carolinas. The colonies of New York, New Jersey and Pennsylvania, at the middle of the eighteenth century, were overwhelmingly Presbyterian. (Briggs, p. 316.) And in 1775 the Presbyterians and Congregationalists combined had the ecclesiastical control of the American colonies; upon their joint action the destinies of America depended. (*Ib.*, 343.)

The revolution of 1688 had secured for the people of England their constitutional rights, but the people of the American colonies were not permitted to share its beneficent results. The rights of Englishmen were denied to the colonists, and the abuses and usurpation of power which were subsequently arrayed in the Declaration of Independence were inflicted upon the Americans. The same questions of absolutism of the throne, the divine right of kings, unlimited submission of the subjects, and other and greater fundamental principles of

government and civil and religious liberty were here to be discussed, fought out and established.

The history of Presbyterianism is a record of the propagation and defense of civil and religious liberty. Its birthplace was a republic. Its vital principle is the investiture of power in the people, and self-government by constitutional representation. In the very dawn of its existence in Scotland, its heroic leader, John Knox, proclaimed the "creed of republics in its first hard form," in his memorable reply to Queen Mary, "If princes exceed their bound, madam, no doubt they may be resisted even by power."

When the faithless tyrant Charles II attempted by the power of the sword to impose upon the Scottish Church a service which their consciences repelled, after every effort at persuasion failed, they went forth to battle under their banner for "*Christ's Crown and Covenant*," and triumphed in the cause of God and liberty. And when the final issue came, in which the right of the British people was involved, the Presbyterians of Scotland and Ireland rallied in the cause of liberty and secured for the nation a constitutional government. With such a history, and with such a providential training, it is not strange that Presbyterians were in the vanguard of the colonies in the cause of civil and religious liberty.

The Church of England was the established Church in New York, Maryland, Virginia and both the Carolinas, and the dissenters were made to feel its power. The Church of England in the colonies was not strong in numbers, wealth or influence. "But the people of America knew that a vast power was behind this handful of ministers and people which might be used in America as it had been used in England, Ireland and Scotland to constrain the consciences of the people to religious conformity."

"The non-Episcopal denominations, therefore, in this country, had abundant cause for alarm. From South Carolina to New Hampshire they saw the power and influence of the government exerted to give ascendency to the English Church. This object was constantly, though cautiously, pursued * * *. Here, as in the contest about taxation, it was not the pressure of the particular act of injury or indignity that produced the dissatisfaction, but the power that was claimed. The assumption was the same in both cases, viz., that America was part of the nation of England; that the power of the king and Parliament was here, what it was there, hence on the one hand the inference that the British Parliament could here levy what taxes they pleased, and on the other, that the king's supremacy in ecclesiastical matters extended to the colonies."

In the colonies in which the Anglican Church had been

established the non-Episcopal Churches were placed under serious disabilities and restraints, invidious and odious discriminations were made against them, and burdens of taxation imposed upon them, for the exclusive benefit of the Established Church.

The Presbyterians had been especially annoyed in their earlier days when struggling for existence as a religious denomination, both in New York and Virginia, by the intolerance of the Church of England. They associated the State as the immediate power behind the persecution, though the latter, as it was well known, was frequently urged to this course of action by the clergy of the establishment. For many years, says a chronicler of the times, in New York, Maryland, Virginia and South Carolina, the growth of the Presbyterian Church was checked by persecution and intolerance." ("The Presbytery of Hanover," p. 9.)

In New York the struggle between Presbyterians on the one hand and the Established Church and Tory Governor on the other hand was intense, and the persecuting arm of the civil power was invoked. In 1706 Francis Makemie and John Hampton, Presbyterian ministers, *en route* to Boston, were invited by the Puritans in New York to preach to them, but were prohibited by the Governor, Cornbury, from doing so. Thereupon Makemie preached in a private house on Pearl Street, January 20th. On the same day Hampton preached at Newton, L. I. On the following Tuesday both were arrested on a warrant from Governor Cornbury on the ground that they had preached without his permission. They were detained till March 1st, when they were brought before the Supreme Court upon a writ of *habeas corpus*. The charge against Hampton was not pressed, but Makemie was released on bail to appear for trial June 3d. Makemie returned to New York and upon his trial was acquitted on the ground that he had complied with the Toleration Act and had acted within his rights as a Puritan minister. He produced his license to preach under the Toleration Act in Barbadoes, and this was recognized as valid throughout the Queen's dominions, but, notwithstanding his acquittal, Makemie was compelled to pay the costs of the prosecution as well as the defense, amounting to the large sum of £83, 7s. 6d. ("Am. Presbyterianism," Briggs, p. 152.)

The tyranny, oppression and injustice exercised by the civil power in behalf of the Established Church in the colony where a religious establishment existed, and the entire history of the Church in connection with the State, convinced the Presbyterians of America that the union of the Church and State as a political question was wrong, and they were early

enlisted in favor of entire freedom of worship. "During the quarter of a century immediately preceding the revolution a discussion of the whole subject of religious rights, important for its effects upon the public mind, as well as for the ability displayed in its prosecution, was conducted through the public press by the leading men of the Presbyterian Church in New York. Three of these men were eminent lawyers, a fourth was the young pastor of the Wall Street Church, Alexander Cummings, whose spirited appeals and cogent arguments contributed not a little to the force and weight of the pamphlet and newspaper publications of the day. But the names of his parishioners, Wm. Smith, Wm. Livingston, John Morin Scott, are better known in connection with this debate. The battle for religious liberty was well fought at a time when the great struggle for civil freedom was beginning by the Presbyterian lawyers of New York, and not only for their own religious communion, but equally for other Christian Churches." ("Am. Pres.," Briggs, quoting from C. W. Baird, "Civil Status of the Presbyterians in the Province of New York.")

In Virginia, where alone there was an arduous struggle in the Legislature, says Bancroft, the Presbytery of Hanover demanded the disestablishment of the Anglican Church and the civil equality of every denomination. It was supported by the voices of Baptists and Quakers and all the sects that had sprung from the people, and after a contest of eight weeks the measure was carried by the activity of Jefferson in an Assembly of which the majority were Protestant Episcopalians.

Nor was this demand by Presbyterians for equality confined to Virginia, where they were in a minority. It was from Witherspoon, of New Jersey, that Madison imbibed the lesson of perfect freedom in matters of conscience. When the Constitution of that State was framed by a convention composed chiefly of Presbyterians they established perfect liberty of conscience, without the blemish of a test. (Bancroft's "Hist. U. S.," 5th vol., p. 123.)

The American colonies did not rashly enter into the war of American independence. Separation from Great Britain was not originally desired. Colonial assemblies in the autumn of 1775 disavowed the desire for independence. The Congress of delegates that met on the 5th. of September, 1774, at Carpenter's Hall, Philadelphia, it distinctly appears, sought to obtain a redress of grievances and not the establishment of a separate government. Its language is, "You have been told that we are impatient of government and desire independence. These are calumnies. Permit us to be free as yourselves, and we shall ever esteem a union with you to be our greatest glory and our greatest happiness." And the Declaration itself is a

confident appeal to God and the world for the justice of the cause of independence. The Presbyterians throughout the colonies were the strongest and most constant friends of independence. The Scotch-Irish on the frontiers of Virginia and North Carolina, in the Presbyteries of Hanover and Orange, were the first to advance to a declaration of independence from the mother country. The struggles against the government of Virginia for their religious rights had prepared them for this issue. They met in council at Abingdon, January 20, 1775, and prepared an address to the delegates of Virginia, in which they said, "We explored our uncultivated wilderness, bordering on many nations of savages, and surrounded by mountains almost inaccessible to any but the savages, but even to these remote regions the hand of power hath pursued us to strip us of that liberty and property with which God, Nature and the rights of humanity have vested us. We are willing to contribute all in our power if applied to constitutionally, but cannot think of submitting our liberty or property to a venal British Parliament or a corrupt ministry. We are deliberately and resolutely determined never to surrender any of our inestimable privileges to any power upon earth but at the expense of our lives. These are our real though unpolished sentiments of liberty and loyalty, and in them we are resolved to live and die." ("Am. Pres.," Briggs, p. 347.)

The resolutions known as the Mecklenburg declaration were adopted by the Scotch-Irish Presbyterians of North Carolina, in convention at Charlotte, May 20, 1775. "This high-spirited people had carefully watched the progress of the controversy between the colonies and Great Britain, and when in May, 1775, they received news of the address that had been presented to the king by Parliament, declaring the American colonies to be in actual rebellion, they concluded that the time for action had arrived, and accordingly proceeded to renounce their allegiance to the crown. The convention was addressed by Rev. Hezekiah James Balch, a Presbyterian clergyman, and others. Among other resolutions, the following was adopted:

"*Resolved*, That we do hereby declare ourselves a free and independent people. Are and of right ought to be a sovereign and self-governing association, under the control of no power other than that of our God and the general government of the Congress. To the maintenance of which independence we solemnly pledge to each other our mutual coöperation, *our lives, our fortunes and our most sacred honor.*" ("Scottish and Irish Seeds in American Soil," Craighead, p. 328.)

The Synod of New York and Philadelphia met in Philadelphia on the 20th of May, 1775. "The bloody conflict had

taken place at Lexington but a few weeks before, and created great excitement throughout the land. The General Congress was also in session at Philadelphia, consulting concerning the crisis which had been precipitated upon the colonies. At this important period the Synod gave expression to its deep sympathy for the cause of freedom and its religious conviction respecting the rights of the people in a pastoral letter issued to the Presbyterians within its bounds. The letter exhorts Presbyterians, to whom it is addressed, not to suffer oppression, or injury itself, to provoke them to anything disrespectful to the king, but to let it appear that they only desire the preservation and security of those rights which belong to them as freemen and Britons, and that reconciliation on those terms is their most ardent desire. It then proceeds to say: "Secondly, be careful to maintain the union which at present subsists through all the colonies. Nothing can be more manifest than that the success of every measure depends on its being inviolably preserved, and, therefore, we hope you will leave nothing undone which can promote that end. In particular, as the Continental Congress, now sitting at Philadelphia, consists of delegates chosen in the most free and unbiased manner by the body of the people, let them not only be treated with respect and encouraged in their difficult service, not only let your prayers be offered up to God for His direction in their proceedings, but adhere firmly to their resolutions, and let it be seen that they are able to bring out the whole strength of this vast country to carry them into execution. We would also advise, for the same purpose, that a spirit of candor, charity and mutual esteem be preserved and promoted towards those of different religious denominations. Persons of probity and principle of every profession should be united together as servants of the same Master, and the experience of our happy concord hitherto in a state of liberty should engage all to unite in the support of the common interest, for there is no example in history in which civil liberty was destroyed and the rights of conscience preserved entire." ("Am. Pres." Briggs, p. 350.)

In New Jersey the Presbyterians and Reformed in a body decided upon a struggle for liberty. The Presbyterians of Pennsylvania, Maryland and throughout the colonies were unanimously in favor of the rights and liberty of the people.

Doctor John Witherspoon was the only clergyman in the Continental Congress of 1776. He was a lineal descendant of John Knox, and, like the celebrated Scotch reformer, was fitted to be a great leader among men. Eminent as a scholar, a theologian and a statesman, imbued with an undying love of civil and religious liberty, he devoted all his energies to

the support of the rights of the colonies. In the crisis of the cause of independence, when the Declaration was to be made or to be withheld, when the fate of colonial liberty hung in the balance, depending upon the action about to be taken by the Congress, his eloquent voice was thus raised for the Declaration: "There is a tide in the affairs of men, a nick of time. We perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning by every pen in this house. He that will not respond to its accents and strain every nerve to carry into effect its provisions is unworthy of the name of freeman. For my own part, of property I have some, of reputation more. That reputation is staked, that property is pledged on the issue of this contest, and although these gray hairs must soon descend into the sepulchre, I would infinitely rather that they descend thither by the hand of the executioner than desert at this crisis the sacred cause of my country. ("Am. Pres.," Briggs, p. 351.)

The Declaration was made and the war of independence ensued. Presbyterians throughout the country warmly espoused the cause of independence during the entire period of the conflict. In the councils and in the field, with the voice, the pen, the sword, they gave their sympathy and support to the patriot cause. Ministers, elders and people entered the Revolutionary army and offered their lives in the sacred cause. Referring to the war in South Carolina, Rev. Dr. Smith writes: "The battles of the Cowpens, of King's Mountain, and also the severe skirmish known as Huck's defeat, are celebrated as giving a turning to the contests of the Revolution. General Morgan, who commanded at the Cowpens, and General Pickens, who made all the arrangements for the battle, were both Presbyterian elders, and nearly all under their command were Presbyterians. In the battle of King's Mountain, Colonels Campbell, Williams, Cleveland, Shelby and Sevier, as also Colonel Hamilton and Major James, were all Presbyterian elders, and the body of their troops were collected from Presbyterian settlements. At Huck's defeat Colonel Bratten and Major Dickson were both Presbyterian elders. Major Samuel Morrow, who was with Colonel Sumpter in four engagements, and in many other battles, was for fifty years a ruling elder in the Presbyterian Church. ("Scotch and Irish Seeds in Am. Soil," Craighead, 342.)

A similar record might be made of the other colonies and the other battle-fields of the Revolution.

The Synod of New York and Philadelphia issued their pastoral letter in which they say, "We cannot help congratu-

lating you on the general and almost universal attachment of the Presbyterian body to the cause of liberty and the rights of mankind.

"This has been visible in their conduct, and has been confessed by the complaints and resentments of the common enemy. Such a circumstance ought not only to afford us satisfaction on the review as bringing credit to the body in general, but to increase our gratitude to God for the happy issue of the war. Had it been unsuccessful we must have drunk deeply of the cup of suffering. Our burnt and wasted churches and our plundered dwellings in such places as fell under the power of our adversaries are but an earnest of what we must have suffered had they finally prevailed. The Synod, therefore, request you to render thanks to Almighty God for all His mercies, spiritual and temporal, and in a particular manner for establishing the independence of the United States of America."

The venerable Dr. Witherspoon was a member of the Convention of New Jersey when the Federal Constitution was submitted to that body for ratification, and was a member of the committee to which the matter was referred and reported the form of the ratification of the Constitution, whereupon it was ratified by that State. (Elliot's "Debates.")

"Governments in general have been the result of force, fraud or accident. After a period of 6000 years have elapsed since the creation, the United States exhibit to the world the first instance, as far as we can learn, of a nation unattacked by external force, unconvulsed by domestic insurrection, assembling voluntarily, deliberating fully, and deciding calmly concerning that system of government under which they would wish that they and their posterity should live." (Elliot's "Debates," Vol. ii, p. 422—Wilson Deb. Penn. Con.)

The confederation of States failed to accomplish the purposes desired by the people. The Constitution was adopted to secure a more perfect form of government. The American Presbyterian Church had grown up and developed under the observation of our fathers into a system of representative government, republican in its nature, capable of indefinite expansion, culminating in the General Assembly, the national organization. Based as it is on the fundamental principle of the power of the people, it is quite reasonable to suppose that the framers of the Constitution were impressed with the compact, comprehensive and liberal system of its government, and convinced of its adaptability to the nation about to be formed; especially may this have been so in view of the fact that Presbyterians had been the devoted friends of liberty and independence through the long and arduous struggle for

liberty, and were influential and participating in the formation of the government itself. This seems to have been the opinion of many who have considered the subject. "The framers of the Constitution of the United States," says Chief Justice Tilghman, "were greatly indebted to the standards of the Presbyterian Church of Scotland in modeling that admirable instrument." Hon. W. C. Preston, of South Carolina, also says, "Certainly it was a remarkable and singular coincidence that the Constitution of the Presbyterian Church should bear such a close and striking resemblance to the political Constitution of our country. This may be regarded as an earnest of our beloved national union. The two may be supposed to be formed after the same model."

One thing we may confidently assert, that for that feature of the Constitution which secures the separation of the Church from the State we are indebted mainly to the Presbyterians of America; they were the principal element in establishing this great bulwark of liberty.

Such is Presbyterianism. Republican in her Constitution, she has stood in the world nearly four centuries, a beacon of civil and religious liberty. In every conflict with tyranny her sons have been in the front rank of those contending for constitutional government, and in our own land Presbyterianism and Presbyterians were among the most forceful elements which under a benignant Providence established our own beloved institutions.

CITY EVANGELIZATION.

By Rev. John Hall, D.D., LL.D.,

New York City.

IN Prov. xi, 11, there is a suggestive passage: "By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked." A city's welfare is closely connected with its moral conditions. "Godliness exalteth" a city. There is a passage identical in spirit with this in the twenty-ninth chapter and second verse. "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." American life furnishes illustrations of this statement too public to require specification.

Fate is sometimes represented as blind; but the Lord is all-seeing. Her blessing gives prosperity to the individual. It works in the form of wisdom, saving him from mistakes of judgment; in the form of strength, fitting him for work; in the form of defense, warding off evil, and in providence, bringing to him useful friends. The same blessing exalts a family. It makes each faithful in the allotted place; it binds together by affection and trained conscience; it wards off the influences that divide, degrade and destroy.

But the city is the collection in near neighborhood of individuals and families. In Bible times population was not as a rule scattered over the safe farmhouses of the country as it happily is with us. The desire for security and other considerations brought the people together, and very closely together, for walls had, as a rule, to enclose and protect them. Mutual knowledge, therefore, was inevitable. Influence was felt. In a great modern city isolation can be readily secured. It was not so in the average Eastern city, often, like some of our own precocious and sanguine "cities," containing only a few thousands, or even a few hundreds of people. The upright would be recognized, their influence would be felt, their neighbors would be helped upward by their example and their positive force. On the other hand, the words, the vicious stories, the lies of the wicked, pull down its people, reduce every element of strength and eventually overthrow it. The

blessing is driven away. The curse which follows sin and makes misery comes in its room.

The principle involved in all this comes out in the second text, and is of easy illustration in our free land, where the people choose their rulers. Give righteous city authorities, and the people rejoice. On the other hand, let there be unprincipled, dishonest, corrupt men bearing rule and the people, even though their own apathy or venality accounts for the fact, will be humiliated, discouraged and depressed. It follows, therefore, that the promotion of uprightness, or, as the second verse puts it, the elevation of the righteous, is to be sought if citizens are to be happy and prosperous, while, on the other hand, the utterances and sway of the bad will inevitably lead to sorrow and decay.

But the way to get the good forces into their place and to banish the evil is to teach men the truth of God and to bring them to the reverent and filial fear of their Maker. The Gospel of Jesus Christ, in which God is revealed and by which men are drawn to Him, with its divine and appropriate ordinances and machinery, is the way to purity of heart, of speech, of life and of administration. Hence the question of the evangelization of our cities is one of the most important and practical that can be raised. What are the hindrances?

Deepest of all, of course, is the natural irreligion. Men and women do not by their nature seek after God and Godly things. On the contrary, when religious instincts have become paralyzed from defective training and positive evil in influence, association and habit, the men and women seek to be away from the means of grace. If they really craved for them they could find them. "Where there is a will there is a way." Hence there is developed a condition of things which it is pertinent to this subject to emphasize. Well-brought-up religious people, who from ignorance of the locality, poverty or any other cause, find themselves in a bad neighborhood, make the necessary efforts to get away from it. Go down into certain regions of New York and inquire and you will find that nearly every Presbyterian family has gone away, and from laudable motives. "We cannot bear, and we do not wish our children to breathe this atmosphere." There is, unfortunately, a large class, home born and imported, to whom a region of this kind is attractive. It is what they want. There are the proprietors of low theatres, gambling dens and houses such as the Bible describes as the way to hell, and there are yet greater numbers who live by them. They do not want to be settled among churches and church-going people. They wish for these places as really as the fish does for water, as the bear does for the woods, and it is not fair

nor true to the truth of things to lay blame on American churches for the existence of such places. It is easy to designate a district with so many thousands without a church. You could designate equally large districts without a first-class business house for dry goods or groceries. But for all that the people do not go without food and clothing. There is a sense in which the law of demand and supply works, and must work in a country like ours, with a free church sustained by the worshipers. Nor would it necessarily mend the matter to put an endowed church among them. Go to London, and you will find parish churches so deserted from various causes that again and again the effort has been made to remove the endowments to places where there would be worshipers. It is not that there are no people. It is that there are not church-going people, that there are people who choose the place for its very godlessness. It is not meant that no effort should be made for these people. They should be dealt with as other heathen are dealt with. It is meant to vindicate the churches from indiscriminating blame that is now and then laid on them.

Among other hindrances in our cities may be mentioned the confusion of tongues. Our great cities are a little Babel-like. There are some Germans in a given district, not enough to get a church of their own, but not at home in an English church. So it is with Italians, Bohemians and others who settle among us.

Nearly approaching this is diversity of denominations. People find nothing exactly like the worship to which they were accustomed; they do nothing but wait in a vague way till something opens up, and meantime church feeling and religious feeling die out, and by the time there does come the opportunity they have little interest in it.

The advocates of special agencies, and especially of great mission buildings, sometimes overlook the above facts. Dr. Chalmers, for example, is sometimes quoted in forgetfulness of the fact that he was dealing with people thoroughly of one blood, language and religious sentiment and traditions.

All are agreed that the Church should aim at the enlargement of its working force. That working force consists in recognized official teachers and rulers and in bodies of people organized and bearing witness to the truth and regularly edified through the Word, sacraments and prayer.

This latter element differentiates church extension from formal revival work by evangelists, in which the element of the sacraments and the church life which they imply are wanting in the nature of the case. Evangelists turn over "converts" for these ends to existing churches.

It is agreed on all hands that cities ought to be evangelized. They are very important, but the country is not to be overlooked. It supplies the cities with their best elements, if the testimony is credible. There are places even in good old New England where the country is going behind in church life. There are two forms in which the effort at evangelization is usually pushed. The first is "missions," by which we mean a continuous supply of preaching without congregational life and organization. In some instances there are persons admitted to membership, and the Lord's Supper is administered, but the members are included in the mother Church and under the oversight of her officers.

The other plan into which the missionary form of effort often runs is colonization. By this word we mean, of course, the detachment of a number of members and the setting up, mainly through these, of an organized congregation with its own officers managing its affairs. Which of the two is the better? A categorical answer cannot be given. The determining element is in the conditions of the people, in a special degree in their character. In many quarters there are no church members to be collected by a particular effort, there is no material for church officers, there are no members to make intelligent selection, yet there are crowds of uninstructed people. Mission work must be attempted and must go on for a longer or shorter time according to circumstances. As soon as the elements of organic life are developed then organization is proper. When this stage is in view there is commonly, through the prevalent ideas of American people, a difficulty to be faced, namely, the word "mission," which rightly or wrongly is linked with ideas of dependence and of eleemosynary agencies. The word should ordinarily be dropped. We are to take stumbling-blocks out of the way of the undiscriminating.

In great cities a difficulty has to be met in the cost of buildings. It comes in two forms, one of which is outside control, namely, the cost of land. In a good business part of the city, or in a good residential district, the cost of land on which to build is high. The second is in some degree under control, namely, the cost of the edifice. People are slow to learn the fact that in the nature of the case, and especially if we are to cultivate independence and self-respect and minimize the eleemosynary element, the Church-homes should be substantially on the plane of the homes of the worshipers—a little above them, indeed, so as to lift up, but still on their plane.

On the other hand, where a district contains a section of a strong congregation, is growing in congenial population, and the worshipers have a fair hope of self-respecting, self-gov-

erning life, colonization is natural, fitting, on the lines of common sense, and, most important of all, on the lines of the Old and New Testaments. All proper aid should, of course, go from the mother Church to the outgoing child "setting up house." The larger the city, as we have seen, the harder it commonly is to meet the necessary expenses.

Turning to the mission plan, there are certain inevitable drawbacks, which it is the plain duty of all to minimize to the utmost. Among the methods of attempting this, the following may be noticed:

(a) Let the mission minister be treated by the mother Church's pastor on true, Scriptural, Presbyterian lines, as in every way his equal. Let him be a member of Presbytery.

(b) Let him be ordained and installed, so as to administer ordinances and have a full standing as a minister among his people.

(c) Let the idea and hope of ultimate organic life be kept before the people, and let the habit of self-supporting, devotional giving be developed to the utmost. There will be some retarding forces. The janitor, the organ-blower, or even the organist, may be counted among these. They are afraid that their monthly checks cannot be counted upon as confidently from the struggling child as from the mother Church.

In the way of colonization, again, there are difficulties that have not been stated. Some of them are more or less removable.

The first, and worst, is defective Presbyterian attachment. Too many claim credit for catholicity which, in their case, is only in fact the child of ignorance or indifference. "Churches," they say, "are very much all alike: the point is to be in one, not which that one is." Sane men do not commonly say, "Wives are pretty much alike: the thing is to have one, not of what kind she is." Under the influence of this feeling, or non-feeling, Presbyterians, who might be the nucleus of new organizations, think of possible calls for money, the cost of building and sustaining; they pose in godless non-attachment to any Church, or they inspect now and then the existing organizations, waiting to see if their brethren will erect a handsome edifice and then invite their kind patronage. We speak of the peculiarities of uninstructed human nature. Give us intelligent and attached Presbyterians, who remember the traditions of their fathers and know the teachings of their Bibles, and you give us bodies of people who will face and conquer difficulties for the sake of an agency commended to their consciences and to be a blessing to them and their children. Before such scattered exiles the mountains become plains.

To the second difficulty reference has been made in another connection. It is defective views of the fitness of things. The plant of the new congregation, it is thought, must not be inferior to that of the fine, long-existing and established churches. Just so there are elements in society of weakness and folly. There are men who never enjoy the real blessings of a home, because they did not see their way to setting it up on the same scale of cost, display and elegance to which their parents climbed, perhaps through years of toil and enterprise. What a pity that such sluggish and mistaken Christians do not study the New Testament! The infant churches of Ephesus, Philippi, and other such places, to which we look up sentimentally, did not wait for a quartette, organ and attendant staff in a handsome sacred edifice. They met in the synagogues when they could; when they could not, in the houses of the people, unless, indeed, there was a splendid, enterprising leader who could hire a school-house.

The third difficulty is in the tendency to make religion the handmaid of society. This is one of the curses of the community. "Quit the old church," people say, "and we give up those lovely people that we are accustomed to meet, and we go in with people we don't know—very good people, no doubt, and we shall like them in Heaven, but we don't know them now—in fact, they are not of our set." All men are free and equal in the terms of our national constitution, but for practical Christian life we have modified this view to the hurt of the community and the dishonor of Christ. We have to teach and learn God's plan: "Seek first the kingdom of God and His righteousness."

In view of all these facts we have to conclude that where the conditions favor it, colonization is desirable; that our Church in young and growing cities should keep pace with the people; that, as recent examination in London shows, denominational work is on the whole in advance of undenominational in its acceptability to the people; and that where through folly, sin, and, in part, ecclesiastical neglect, in times past there are crowds of practical heathen in our cities—there missionary effort must be attempted in whatever form will best reach the ear and heart of those who have to be brought and taught, to appreciate "the Word, sacraments and prayer."

CITY EVANGELIZATION: ITS METHODS.

By Rev. Moses D. Hoge, D.D.,

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THE most pathetic saying ever uttered with regard to any city was this:

"He beheld the city and wept over it."

What Christ saw in Jerusalem and what moved Him to tears was what we see in the great cities of the world in our day—ignorance, destitution, disease, forgetfulness of God, rejection of proffered salvation, the sad spectacle of human want and human woe in all their sad variety. Christ saw and wept. His tears were the meltings of His own heart of pity, and love beyond degree. But it was no sentimental grief like that which depicts in moving strains a sorrow which it does not seek to assuage. It profits little to unfold a tale, whose horror shocks the emotional nature, after the fashion of the dramatic muse, depicting tragic scenes without proposing any relief of the misery so graphically portrayed. The sympathy of Christ was a helpful, healing, burden-bearing, sorrow-soothing sympathy. With that wonderful condensation of great truths, characteristic of the Scriptures, the sacred writers give us an epitome of the life of Christ, brief and infinitely suggestive, when it is said, "He went about doing good," not merely blessing those who came to Him for relief, but seeking all who needed succor, so that in all Judea, Samaria and Galilee there was no region untrodden by the feet which were nailed for our advantage to the bitter cross. In the days of our Lord the shores of the Sea of Galilee were crowded with cities, and when the needy, sin and sorrow-stricken flocked to Him in ever-increasing numbers, He said to His disciples, "I have compassion on the multitude," a compassion pure as the pellucid waters of the sea and deep as its bed, and the practical form which His pity took is announced to us in the statement, "He healed them all," whether the blind led by the hands of those who had vision, or the paralytic borne on the

shoulders of the strong, or sick babes lying, like withered flowers, on the bosoms of their mothers, "He healed them all."

The world never saw such magnanimity of forgiving love as He displayed when He commanded His disciples to preach the Gospel to all nations, with the one proviso that they were to begin with the city that had rejected and crucified Him.

From that day to ours, cities have been at once the chief fields for religious aggressive work, and the chief fountains of outgoing evangelistic influence.

A great military leader, whose name is a synonym for piety as it is for valor, was one day conversing with a member of his staff who had been a theological student, on the tactics of the Apostle Paul in seizing upon great cities and making them strongholds for Christ, and in the phraseology most familiar to him, curtly said, "I wish you to investigate the subject and report to me." In due time the report was presented, and the young officer proceeded to explain how Antioch and other great cities early became the chief centres of Christian influence, when the General interrupted him and said, "Why do you say chief centres? Headquarters is a better name." From the headquarters of an army issue the orders which control the campaign, and it is well to discover where the strongest spiritual foes of the Church entrench themselves, that they may be captured and converted into allies of the sacramental army, commissioned to bring back this revolted world to allegiance to its rightful Lord.

Good Pastor George Fisch, in the second General Council of the Presbyterian Alliance, held in this city, told us that the conquest of Paris for the Gospel meant virtually the conquest of France. The capital of gaiety, pleasure, fashion, fine arts, science and political influence controlled the provinces, and so when Germany invaded France Von Moltke saw that Paris was the key to the whole territory, and he determined to capture it at any cost. It was impregnable, but no matter, the impossible happened, and after an investment of twenty weeks it surrendered and the war was at an end. In our own country theoretically this Union is a republic of sovereign States, practically it is becoming a nation of sovereign cities. When we win these we secure the resources by which the whole continent may be won. It was the apostolic method of subjugating every land where the Gospel gained its victories. Its first triumphs, as we have seen, were in Jerusalem, in Antioch—Antioch renamed Theopolis, the City of God, the home of Chrysostom, the golden-mouthed, and the place where the honored name of Christian first originated. It entered Ephesus, the magnificent city which once crowned the heights of Mounts Prion and

Coressus, and where gay gardens once bloomed on the banks of the Cayster, and there a church was gathered, to which Paul addressed one of the most delightful of his Epistles. It flew to Thessalonica, that ancient Liverpool of the Levant, from which sounded out the Word of God through Macedonia and Achaia, the city of Theodosus and of Ambrose, and whose honorable title was "The Orthodox City." It captured Corinth, it called at Athens long enough to deliver to the Athenians a nobler oration than Demosthenes ever spoke from the bema. It came at last to Rome, and left its converts in Nero's household. The unconquerable will, the self-forgetting love, the sublime confidence in God, the hope of victory shining with clearest radiance where the darkness was deepest, the dauntless courage, which grew more invincible as danger thickened—these were the elements of the splendid successes of the Apostolic Age, and we must have the ancient faith if we would have the ancient conquests. There are no hopeless classes save those whom the Church pronounces hopeless. The difficulty in evangelizing the great cities of the world lies in the difficulty of overcoming the apathy and heedlessness of the churches within them, a heedlessness which, in view of the perils which confront us, looks like recklessness, and reminds us of the old story of the vine dresser on the slopes of Vesuvius, or the careless life of the Paris *salon* on the eve of the revolution of '92.

So long as the efforts of the most fervid friends of the destitute and degraded masses are chilled and benumbed by the indifference of the wealthy, refined and educated classes, comparatively little will be accomplished. Our most urgent need at the present is a general awakening among our most influential church members of a spirit akin to the fervor of the Crusades, without its fanaticism—the propulsion of public opinion kindled into sympathy with our aims and eager for coöperation.

When this is gained, our plans for city evangelization become efficient. The incoming tides are resistless with the whole Atlantic behind them moving steadily toward the shore.

Public sentiment, arrested, aroused and flowing in the right direction, will remove many of the hindrances which now impede and even antagonize the proposed work. These reformatory influences must come from without, some of them in the form of better laws against Sabbath desecration, more stringent laws against the liquor traffic, which bears its most deadly fruits among the very classes we are trying to save; wiser sanitary laws, and especially the substitution of decent dwellings for the huge and hideous tenements in which civili-

zation itself is impossible; and possibly amended immigration and naturalization laws for protection against those who come to this country without even rudimentary ideas either of the value or the meaning of constitutional government, and who confound republican liberty with immunity to criminals making immediate war upon domestic, social and public order, in a word, upon the institutions which lie at the foundation of all that we hold dear as citizens and Christians.

In making these references I do not forget or underrate the fact that the Gospel is the world's true reformer. But these reforms are the results of that Gospel, and but for its influence would have no existence. The Gospel is, indeed, the true reformer, but it does not follow that it can have no allies. Sunlight, pure air, uncontaminated water, wholesome food, abstinence from intoxicating drinks, protection against zymotic diseases, the suppression of licentious literature, of gambling-houses, of Sunday theatrical entertainments and of brothels, the efforts of scientific and philanthropic associations for the removal of the evils which brutalize the masses and make them a standing menace to civilization—all these, as Christian men, we may welcome, not as substitutes for the Gospel, but as mighty aids to those who preach it. Living in a world where the ear is pained with every day's report of the miseries which afflict humanity, and where in whatever direction we turn our eyes we see the diversified forms of suffering, for one, while I regard the Church as the noblest of all organizations, I am not jealous of the associations, orders and fraternities which have for their aim the extirpation of the wrongs which at once degrade and exasperate the populace, and I bless God for every agency consecrated to the uplifting, enlightenment and advancement of the neglected, sorrow-laden millions of mankind.

But far beyond and above all this, am I thankful for that Gospel which is the power of God unto salvation to every one that believeth, and this brings me to the consideration of the more direct means of city evangelization by the preaching of that Gospel. It is admitted that our resources in numbers, talent, wealth, learning and piety are sufficient for the accomplishment of the great undertaking if we could combine and direct them so intelligently that, without friction, or getting in each other's way, or bestowing too much labor on one part of the field while another part is neglected, we could prosecute the work in a systematic and thorough manner until the whole is cultivated. Perhaps the most complete of all the plans suggested is that recommended by the General Christian Conference, held in Washington in December last. That plan contemplated the formation of local Evangelical Alliances in all

the cities, large and small, throughout the entire country. This is the plan of denominational coöperation. It proposes to district the whole territory to be occupied, the entire population of non-church-goers, as it was said, to constitute the "field," and each church the "force" to work it by the agency of supervisors or directors, and visitors making a systematic canvass, house by house, room by room, and presenting monthly reports of the discoveries made and of the work accomplished.

Time alone can determine whether such denominational coöperation will become the permanent policy of the Church in laboring for city evangelization. It proposes to hold all distinctive doctrinal views in the background, and, in preaching to the masses, to make the cross alone prominent. If this method does not receive the full approval of some who have strong convictions as to the manner in which the scheme of salvation should be unfolded, and who maintain that even those who propose to make Christ their only theme may hold such views of the atonement itself as to preach another Gospel. They therefore prefer the mode of separate church enterprise, discouraging all proselytism, never intruding on ground already occupied, and cherishing the kindest relations with other communions.

Those who adopt the denominational plan of city evangelization may gain much information by the study of the methods of those who have worked most successfully along that line. Take, for example, the labors of Dr. Chalmers, who, through his powerful influence, succeeded in building more church edifices in a few years than had been erected during the previous century in connection with the Establishment; or the case of the Free Church of Scotland, where 470 of the 600 churches needed were erected in a single year;* or of the Established Church of England, in the city of London, during the last ten years; or of the Congregational Church, of Tolmer's Square; or of the Baptist Church, on Burdett Road, in the East End, in the neighborhood of which the discoveries were made detailed in "The Bitter Cry of Outcast London," which so startled England and the world a few years ago; or of the Mission of the Regent Square Presbyterian Church, with its admirably-conducted Aldenham Institute.

But, whatever may be the different plans of city evangelization, the essential thing is to make every one of them efficient by the untiring personal activity of the largest number that can be enlisted in the work. The most admirable organization possible will not work itself. Our danger lies in

* Dr. Taylor, of Newark, N. J., in Presb. Alliance, 1880.

standing by, indolently admiring the perfection of our machinery. If we, as Presbyterians, have not made the progress expected of us in evangelizing the masses, it has not been because of any defect in the theory or constitution of our Church, but in the men whose business it was to demonstrate the efficiency of our organization by making it the greatest power for good in the world. In the destitute districts of our cities I venture to suggest that we should combine two plans of operation—the establishment of a few large churches and the multiplication of small centres of evangelistic effort.

There is a strange power in the sympathy and zeal engendered by the aggregation of numbers in a noble enterprise. The Church of England has taken advantage of this principle in the use of its great cathedrals for popular services. This is notably true of St. Paul's Cathedral and of Westminster Abbey. Once these stately edifices were the shrines of exclusive, aristocratic churchism, now they are thronged by the multitude, made up of all sorts and conditions of men, attracted by the most eloquent and learned divines of the English Establishment. If the best known, most honored ministers of our great city churches would each select the most destitute locality known to him, inhabited by the most ignorant and degraded of the population, and in the largest building which could be secured for the purpose would commence an afternoon or a night service, results the most cheering would crown these labors of love. The inhabitants of these neglected localities would be conciliated by the spectacle of men constrained only by love for their souls engaged in these self-denying toils; and far more important than that, men who have proved their power by the capacity they have shown in the management of the great charges committed to them are the men best qualified to minister to those who differ from the heathen only in speaking the English language and in adopting the vices of civilization. And when under their ministrations souls are awakened and the cry, "What must I do to be saved?" is heard, then the experience, the prudence and the sympathy of such pastors will find the noblest field of exercise.

I know the objections that can be urged to such a course. I know how city pastors are already overburdened, how they are pressed beyond measure by exacting duties regularly recurring and distracted by unexpected demands on their time; but, brethren, we do not know how much work we can accomplish under the fresh incitement of new and promising avenues for usefulness opening immediately before us and beckoning on to successes surpassing any we have hitherto known.

If I, an humble minister in a small city, without presumption, might refer to my own experience in mission work, I would say that for three years I have preached three times every Sabbath, the third service being held in what is called the Old Market Hall, the largest in Richmond, and situated in a densely populated neighborhood, singularly overlooked and in sore need of what the Gospel alone can supply. There I have a congregation limited only by the size of the building. It is an eager, expectant throng, the very sight of which is at once subduing and animating. If I am fatigued by the second service in my church in the afternoon, I am refreshed and invigorated by the third, held in the hall at night.

At first my congregations were disorderly, many of them never having attended a religious service in their lives, but now they are as decorous as any of yours are on a Sacramental Sabbath. We have connected with this mission a medical infirmary, free of charge; a Bible class, a Sabbath-school, prayer meetings in private houses, a society, composed of the young ladies of my church, rendering help in every way in their power to girls living in the vicinity of the hall, and every Thursday night a meeting for inquirers seeking the way of life; and the last one I attended was the most encouraging of all since I commenced my work in that part of the city.

I number these three years among the most delightful of my life, and I can never be too grateful for the privilege of gathering such a multitude around me, so willing to be instructed, and rewarding my interest in them by the most unmistakable evidences of affection.

In providing places for the gathering of the people in such localities, it will often be found that a public hall or large apartment in some building devoted to secular purposes, is more attractive than a church edifice. Mortifying though it be, it is a fact that many of those whom we wish to reach, regard churches as the retreats of a spiritual aristocracy. Ecclesiastical architecture has no charm in their eyes. The freedom of a hall into which they can enter unembarrassed, as open to them as a public square, where they can feel at ease in their working clothes—the only ones they have, it may be—and where there is no reminder of social inequalities, is something they appreciate most decidedly, and forms a strong inducement to attend the religious services to which they have been invited. This must not be forgotten by those who seek to gather in the classes that have no pleasant associations with the House of God. That will come afterwards, if they can be interested in the first services, which they have been persuaded to attend.

There is one department of worship which may be made

especially attractive to the multitude gathered at our mission stations. All of us have felt what Augustine experienced in listening to the commingled voices of the great congregation lifted up in praise, though we might not be able to express it as he has done. "How freely," says he, "was I made to weep by those hymns and spiritual songs, how transported by the voice of the congregation sweetly singing. The melody of their voices filled my ear, and divine truth was poured into my heart. Then burned the flame of devotion in my soul and gushing tears flowed from my eyes, as well they might." Such music goes down into the memory as dew sinks into the heart of a rose, giving refreshment and gaining sweetness.

The hymns which never wear out, are those which are rich in evangelical truth, expressed in the language of true poetry, and yet for the masses hymns made up chiefly of *chorus* are often the most effective. There may be little connection between the hymn and the chorus, so far as the thought is concerned. It does not matter. The chorus may contain but a single truth. It is all the better for that. That one idea is worked into, sung into the mind and heart by repetition, and thus the chorus is more effective than the hymn. Take this for example:

"There is life for a look at the Crucified One,
There is life at this moment for thee."

Or this:

"O, depth of mercy! can it be
That gate was left ajar for me?"

All through the week such a refrain runs through the memory; to the man on the scaffold of the house he is building, to the driver of the tram-car, to the woman bending over her needle, the words return:

"O, depth of mercy! can it be
That gate was left ajar for me?"

Hymns of *worship* are to be preferred to didactic hymns, and yet one expression concerning the worth of the soul or the preciousness of the Saviour may awaken conviction or the hope of pardon and lead that soul to Christ.

A *solo* is out of place in congregational worship, and yet in this very city I saw hundreds in tears as Mr. Sankey sang one years ago in the Wanamaker building.

Then, how with what care the preacher to such an audience must select his themes. How natural must be his manner, how patient, earnest, tender, must be his spirit, and if he hopes

to secure attention at all, how simple must be his style, how full of illustrations drawn from common life, that his sermons may be intelligible from end to end. A minister once rose to address one of the most ignorant audiences ever gathered. His first sentence was this: "As in physics so in ethics like causes produce like effects!" Of course his hearers did not know even in what language he was speaking. How different would have been the introduction had Whitefield been the preacher, or Archibald Alexander, or Spurgeon, or any of God's chosen sons anointed to preach the Gospel to the poor and to move the multitude as the trees of the wood shaken by mighty winds.

The evangelization of our cities—the conquest of the whole country for Christ—in such a work and for such a consummation our two Assemblies join hands and hearts to-day. Our two Assemblies:

> "They are not one, and yet not two,
> But look alike, as sisters do."

They have one Father, one glad mission, one great hope. Together they may join in Milton's adoring invocation:

"Come out of Thy royal chambers, O Prince of all the kings of the earth. Put on the visible robes of Thy majesty; take up that unlimited sceptre which Thy Almighty Father hath bequeathed to Thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be renewed."

PREACHING TO THE MASSES.

By Rev. Samuel J. Niccolls, D.D., LL. D.,

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THERE are two facts which give special importance to the consideration of this theme. The first is, that preaching is the chief instrumentality chosen by Christ for the extension of His kingdom. The great commission given to the Church, under circumstances of peculiar solemnity by her Redeemer and Lord, reads, "Go ye into all the world and preach the Gospel to every creature." God has established the ministry of the Word, and it has pleased Him, by the foolishness of preaching, to save them that believe. So far as the edification of believers and the extension of the Church are concerned, it outranks in importance the holy sacraments. Paul evidently so rated it, for he says, in writing to the Corinthians, "I thank God that I baptized none of you, save Crispus and Gaius; for Christ sent me not to baptize, but to preach the Gospel." Whenever the Church begins to attribute greater importance to the administration of the sacraments, or to ritual of any kind, than it does to the preaching of the Gospel, it is manifestly departing from the apostolic rule. The Gospel may, indeed, be helpfully presented to the eye. Association quickens memory, and rites and ceremonies are suggestive; but they are all inferior in power to the voice of the living, redeemed soul. Speech is the chief human agency chosen by God for the proclamation of His grace. Robes and ritual, lights and crucifixes, processions and the laying on of hands, water, bread and wine are more than useless if they make the Church forget or underrate the great command, *Go preach.*

2. The second fact giving importance to my theme is, that the masses, the great multitudes, not only in heathen countries, but also in our own land, are not directly under the influence of Gospel preaching. We, as believers, have a right to be optimistic in our faith, not only because of the sure promises of our Lord with reference to the success of the Gospel, but also in view of what has already been accomplished. But it would be an act of folly to persuade ourselves that the

buildings in which the Gospel is statedly preached, hold, or are frequented by the masses of the people. We cannot shut our eyes to the fact that the non-church-goers are still largely in the majority. Reliable statistics show that in the country one-half of the population does not attend church, and in the larger towns and cities the disproportion is even greater. We well know that the church-goers are in the minority, and also that the great body of those who compose what are called the working-classes, are absent from the house of God; and this class is much the larger one in any community.

Here, then, are two facts: Preaching is the great and divinely-appointed instrumentality for the evangelization of the world, and around us are the masses who will not come to hear it. The church bells ring, the doors are opened, the invitation has been sent abroad through the daily press; but, for every one that enters the church door, two pass by. What is to be done? The shortest reply is, "Go preach." Perhaps it is the best. Certainly, it is the divine and imperative command. But still the question reverts, "How is it to be done?" This is the great practical question for us as a Church and as ministers of the Word. Perhaps we fail because we are the slaves of system. We have been brought up to do our work in certain channels and insist on keeping within them. In the beautiful lakes of the Adirondacks there are two methods of fishing. One is called "buoy fishing." The plan is to select what is called a good location and anchor there a float, or buoy. Then choice bait is thrown out around the buoy, the object being to attract the fish and get them in the habit of coming to that locality to feed. Once, or perhaps twice, a day, at a stated time, the fisher comes in his boat, casts down his line and hook and waits for a bite. Sometimes, after patient waiting, he catches a few fish, and sometimes none. But each day through the season, morning and evening, he comes there, expecting the fish to come also. The other method is to take rod and line and bait and go out to find the fish in the pools or spring-holes, or feeding grounds, where they are wont to congregate, and then, with caution and skill, the fisherman makes his cast and with excitement and joy gathers in his spoil, if so be he is successful in finding it. The first of these is the method which we, as fishers of men, have generally adopted. We select a good location and "bait it well;" that is to say, we make it as attractive as possible, so as to induce men to come there. Then we do our preaching, and by patience and watchfulness manage to secure some for Christ. In this method we expect men to find us. The other plan would lead us to go out and find men. It would send us into their homes and places of business in order to fish for souls. It

would set us to preaching in the streets, in halls and theatres—in short, wherever we could find men. The genius of one method cries, "Come to church and hear the Gospel;" the genius of the other says, "Go out and preach the Gospel to every creature and compel them to come in." Which is the better method? An Adirondack fisherman would say, "We catch heavier weight and larger fish at the buoy, but more fish by going where they naturally congregate. We use both methods." But souls do not count by weight or size. The soul of a "tramp" is just as precious in God's sight as the soul of a millionaire. The divine purpose in the preaching of the cross is not to secure what society calls its best, but to bring to every creature, high and low, rich and poor, the offer of eternal life through Jesus Christ. It is to tell the poor, the lost, the men whom the world despises, how great they may become through our Lord Jesus Christ. But, unhappily, we do not always "fish" in accordance with this principle. We, as fishers of men, like to catch "big fish." There is more joy in the ordinary church over one millionaire converted than over ninety-and-nine persons who are of no special account in the world. One thing is certain, there must be a higher appreciation of the value of the individuals who compose the masses before there can be the highest degree of success in preaching to them. I do not wish to be understood as decrying or undervaluing the present method of preaching in buildings set apart for religious uses. I can imagine no greater calamity to a community than the closing of these places for public and stated worship. A deserted, unoccupied church building has something indescribably pathetic about it. It seems to stand like a weeping Jeremiah, uttering day and night its lamentations over the unbelief, indifference and carnality of the people who live around it. The material building is itself a preacher to the masses, whether men will hear or forbear to hear its constant though silent testimony. Instead of fewer church buildings we should have more, until they stand in every quarter, the visible monuments of the claims of God upon the worship of men, and offering to all free instruction in the Gospel of Christ.

But have we not, as teachers and preachers of the Gospel, confined our efforts too exclusively to one method? May we not in some cases have vexed our souls too long over a little company of self-indulgent saints whose real, though not openly avowed desire, was to build up a religious society of a certain social rank, instead of seeking men who were as ignorant of the Gospel as the Athenians to whom Paul preached on Mars' Hill. The anxiety of church officers as to what would become of their little local church if it should be closed occa-

sionally on Sunday evening, has hindered the pastor from engaging in missionary labors that might have resulted largely in the conversion of souls, through the preaching of the Word to those, who as yet will not come to the sanctuary, but who can be gathered together in other places. But whatever be the reasons, it is certain that our present method has resulted in securing the attendance of a class, instead of the masses, in our Protestant Churches. We find there a large number of what is known as the well-to-do class, but a correspondingly small portion of the humble and laboring class, and these constitute the masses of the people. This condition of affairs has been used by some as furnishing the evidence that the Church is lacking in power and aggressiveness, and as demonstrating that Protestants cannot be successful with the common people. Others triumphantly point to it, as a proof that Christianity itself is in its decay, and that it must be supplanted by a new rational religion. But neither of these inferences is true. Deplorable as the present condition is, it is not strictly correct to speak of it as the estrangement of the masses from the Church. Estrangement implies a previous relation of harmony and friendship. There is undoubtedly among non-church-goers a large number of persons who have forsaken the ordinances of God's house. But those who wait regularly upon the ministrations of the Word, have never been in the majority. In certain localities the contrary may be true, but it is not so with reference to the country at large. This relation of the masses to the Church is no new one, nor is it to be taken as an evidence that nothing has been done to reach them. The fact is, whether associated directly with the Church or not, they have been in certain directions most powerfully affected by the Gospel, and never more so than to-day. They are not as the masses of men in countries where it is not preached. That Gospel has uplifted them and set them to thinking. They are in possession of some of its great and quickening truths. They see, it may be as the half cured blind man, who saw men as trees walking, but still they see, "Upon them that sat in darkness a light has shined." The divine leaven which Jesus brought and placed upon men is working. The Gospel ideas of the Fatherhood of God and the brotherhood of man are affecting the world's labor as well as its wealth. The masses are no longer inert or slavishly submissive. They show a genius for organization, and organization is the first manifestation of life. These are the days, not for the few, but for the people. Their hour has come.

But all this makes the duty of preaching to the masses more urgent and important. Half truths in possession of the multitudes, awakening and exciting them, will make them all the

more dangerous and destructive in their movements. They produce fanaticism, strife, alienation and unrest. Those who see their fellows as "trees walking" are sure to act unwisely and disorderly. It is well for us to reflect that many of the so-called perils that threaten not only our civilization, but the Church, come from the aroused and half-Christianized masses. The Gospel has brought them political freedom. It has made them conscious of their rights and power. We have awakened the sleeping giant, and what shall we do? Teach him, or let him in his fury and blindness destroy us? In the political world we have committed ourselves to universal suffrage, and it is too late to retrace our steps. We must go through with what we have undertaken, or perish. So also in spiritual matters; by means of education, which we have demanded for all, we have cut the fetters of ignorance which held the masses in bondage to ecclesiastical despotism. In the name of Christ we have let in the light, and the world is astir as never before. What noise and tumult! What ferment and unrest! It is too late to undo our work; we must go on. But there is no use in standing panic-stricken at the result. We have a power at hand which can bring order out of confusion. The remedy for what the Gospel has done is just this, *more Gospel.* The critical character of the hour demands that it should be preached with renewed earnestness and faithfulness in all its fullness. If this is done, in some way we shall yet reach the millennium; if not, our darkest days are before us.

The work then is urgent, but how shall it be done? What is the true ideal of preaching to the masses? Our ideals shape our conduct and striving, and perhaps we are trammeled or misled by some false ones. Is not the common conception of this work that which has its realization in some popular preacher who gathers round him an immense audience in his huge tabernacle? Spurgeon, Talmage and Moody preach to the masses, and we must try to do as they do, or the ideal will not be realized. The minister who crowds his church is preaching to the masses, but the one who has the pews only half full does not! That is to say, the man who preaches to three hundred souls has just reason to condemn himself as a class preacher, but when his audience reaches a thousand, he can pat himself on the head and say, "Now I am preaching to the masses." If God had made all ministers Whitfields and Spurgeons, and intended that they should be exactly like them in the exercise of their gifts, it would be well to keep this ideal in mind. But somehow the Luthers, the Whitfields and Spurgeons are not very plentiful. One or two in a century are all that appear. And it does seem as if the world's greatest need was not a few illustrious preachers attracting

crowds by the splendor of their gifts, but rather a multitude of common ones doing their work, according to their several ability, in all faithfulness and earnestness. All honor to the gifted men who preach the Gospel of the grace of God to the thousands who gather to hear them. I would not be understood as in any way depreciating the greatness of their work. But there is danger of limiting our ideals of preaching to the masses to this method. Have we not a more complete pattern in one, Paul, who preached in Ephesus with no small degree of success to the masses. He writes concerning his method of labor, "Ye know after what manner I have been with you at all seasons, and have taught you publicly and from house to house." The minister who rates the importance of preaching the Gospel simply by the size of his audience is using a false standard of valuation. Vast audiences may minister to a preacher's vanity, and numbers lead us to discredit the no less important work that is done in an humble and unobtrusive way. The pastor who faithfully and patiently instructs a comparatively small church, so that its members abound in good works, may be doing more efficient work in preaching to the masses than the popular preacher whose ministrations attract the crowd. Paul wrote concerning the little church of the Thessalonians, "From you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything." That was effective preaching to the masses, and it seems to me it is the kind we specially need in these days, for they are to be reached, not so much directly through the ministry as through the whole Church. The notion widely prevalent is that we need popular preachers and monster meetings to move the masses. Yet men are not converted as masses, but as individuals, and God does not mean to give all the glory of establishing His kingdom to a few individuals more gifted than their brethren. We like heroes and leaders and great men; they have their uses. But if this is not a world for the average man, a great many of us have no reason to remain in it or to continue our work. Instead of trying to multiply the audience for one preacher, we had better try to multiply the preachers. Set more men to work to reach the masses with the Gospel. Many little nets will catch more fish than one or two great ones. The recorded ministry of Jesus and his apostles gives us full instruction on this point. They had the masses to reach, and we know how they did it. When the opportunity presented itself, Jesus preached to the multitude and the common people heard him gladly! But some of his most successful preaching, and far-reaching in its results, was done to an audience of

one. Andrew did good work for the masses when he found Peter and told him about Jesus. The Holy Spirit records how Philip stirred the city of Samaria by his preaching. But side by side with that account he records at greater length how Philip preached Jesus to one man, the Ethiopian eunuch. Let us remember that the Gospel comes as a personal message. It is addressed not to great masses, but to "every creature." It individualizes men, and that method which most clearly recognizes this fact will be the one best adapted to preaching the Gospel to the masses. Until the minister knows how to appeal to one man in behalf of the Gospel he will not know how to preach to the crowd. Indeed, strictly speaking, there is no such thing as preaching His Gospel to the masses. It must mean masses or collections of individuals, or the work is vain.

1. In considering the various means by which this preaching is to be accomplished, we must place, first and foremost, the ordained ministry. This is of God's appointment, His adaptation of means to an end, and it must not be set aside or supplanted by other instrumentalities. The power of consecrated men, specially called and trained to preach the Gospel, is abundantly illustrated in the past. Christ used it, and the triumphs of the Church proclaim its efficiency. We need for this grand ministry, not weaklings, but men of power; not ignorant men, but men of brain and culture, and at the same time, men of true genuine manhood in thorough sympathy with their fellows. Above all, we must have preachers who know the Gospel thoroughly, through their own experience; who believe in it because it has saved them, and who for this reason can preach it with the accent of conviction. A cultivated and intelligent ministry is the one that the Church needs to-day for the best and most efficient prosecution of its evangelism. There is such a thing as the ministry for the times, and it must respect the demands of the hour, not in the base sense of catering to the pleasures of men, and conforming to the craze of the day, but in the noble sense of speaking through the advancing thought and growing culture of men, to their deepest needs. The average of intelligence among the people is higher now than it was a century ago. Our system of common schools and the omnipresent press have educated the masses to think for themselves. No parrot-like utterances of traditionalism, or decrees of Church authority, or frothy exhortations will meet their needs. In one view the ministry must be the same through all ages. It has the same changeless Gospel to preach, the same deep and changeless needs of lost and guilty men to keep in view, the same results to effect, and the same instrumentalities by which to accom-

plish them. The minister of to-day must preach as Paul and Chrysostom and Augustine and Luther and Knox and Wesley did. And yet not the same. He must preach in view of the present condition of the masses, and the changes which free inquiry and enlarged knowledge have brought. Certain it is, that in view of the ever-rising standard of culture among the people, our American Church has far more reason to be anxious about the increase of educated and properly trained men for the ministry, than for the relaxation of her standard of education in order to ordain men of inferior culture. True, there is an urgent demand for more men, but the efficient remedy is not in hastily sending out unskilled, half-educated laborers, but in united prayer on the part of the Church to the Lord of the harvest for more laborers, and in consecrating to the work of the ministry, the best talent in the Church. Mr. Gladstone has well said, "That no Church can stand whose priests and ministers do not possess the highest respect of the people." And it seems to me that American Presbyterianism, having steadily and at no small sacrifice, maintained its position in demanding an educated ministry, and made ample provision for securing it, is now at the opening of a new century in its history, specially prepared to take an advanced position in the work of evangelism. But it needs, as the word of command for its advance, the baptism of the Spirit by which all it has of culture and wealth shall be consecrated to this great work.

2. We need also to enlarge the recognized and official working force of the Church. More men and women must be engaged in this work of preaching to the masses in various ways, if they are to be efficiently reached during the present generation. One who has carefully studied this question, says, "The greatest of our troubles is, that there is far too little whole-hearted, thorough-going, thoughtful endeavor put forth for the salvation of the poorer classes." We must have a more complete and systematic organization of the working power of the Church, if we would meet the demands of the hour. The truth is that, in this respect, we are using the methods of a century ago. The pastor, with, perhaps, a salaried assistant, and such voluntary services as he can command, constitute the organized aggressive force with which the conquest of the masses is to be attempted. At the best, only a small minority of the Church is at work in this direction. In addition to what is being done by voluntary agencies, we need Bible readers, teachers, visitors, and missionaries, who shall be officially employed and recognized by the Church. There ought to be a more discriminating recognition of the diversity of gifts which the Holy Spirit has bestowed

upon the Church, so that all might have their appropriate exercise and proper growth.

3. We must aim to get into closer sympathy with the poor and the working classes. As a Church we stand too remote from them. The natural tendency of culture and wealth is to isolation and exclusiveness, and a Church abounding in them will be sure to drift away from the masses, unless it is mightily filled with the Spirit of Christ. Right or wrong, the belief is widely prevalent that the Church as now organized is more in sympathy with the rich than with the poor. We certainly cannot afford to have this impression prevail, for it is not only a most serious hindrance to our work, but it is dishonoring to us as the followers of Christ. The impression made by His ministry was that He was the special friend and benefactor of the poor. "The common people heard Him gladly." It is only by a spirit of love, sympathy, self-sacrifice and self-denial kindred to His that we can ever reach the people. Perhaps some of the preaching needed in these days in order to influence the masses in the end would be that directed against the spirit of pride, worldliness and exclusiveness which can be found in not a few churches. At any rate, in solving this great problem, it becomes us who belong to the Church to have our own hands clean and to see that nothing remains in our midst which would justify the alienation of the masses.

4. Finally, besides all well-chosen instrumentalities, and vastly more important than they, we need for this work a revival of faith. By this I mean such an increase in the faith of the Church as will bring to it a clear, positive and all-mastering conviction of the supreme importance and the saving power of the Gospel of Jesus Christ. A profounder faith must lie at the foundation of increased activity and aggressiveness. We need to feel that we can and ought to reach the masses with the Gospel. We ought to do it for Christ's sake, we must do it for their safety and our own. We read concerning the early disciples that when scattered abroad by persecution "they went everywhere preaching the Word." With a like spirit pervading the Church the problem of reaching the masses would soon be solved. All this implies the outpouring of the Holy Spirit, His working mightily on the Church. It is a most significant fact, full of instruction for the present hour, that all the great movements by which the Gospel has been effectively preached to the masses have originated in fresh effusions of the Holy Spirit. More, then, than anything else do we need this ministry of the Divine Spirit in increasing power. Without it, ministers, teachers, school-books and tracts are all useless. We do well

to use books and tracts, to employ teachers and missionaries and to send forth faithful ministers, but above all we must be able to say, with the Church repeating its testimony through the ages, "I believe in the Holy Spirit."

We can never see a subject like this in its true light, unless we see it as it appears to Jesus Christ. Listen, then, to these words, so simple, and yet so clear and comprehensive in their instruction: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." These golden words contain the solution of the problem, "How are we to reach the masses with the Gospel?"

LAY EFFORT AMONG THE MASSES.

By Hon. Bennett H. Young,

Louisville, Ky.

NEITHER national laws nor national songs are a better index of national character than its maxims. Mankind needs and appreciates formulas of truth concentrated in a few words or sentences, easily remembered and yet strong and complete enough to comprehend life's work, and on which the principles and convictions of the soul may be laid.

The Westminster Assembly of Divines, gathered to formulate a system of faith and doctrine, with persecutions and revolutions behind the Church, and with struggles and conflicts before, well understood the necessity for this character of truth. Summoned with the primal object of demonstrating the concurrence of the doctrines of the English Church with that held by the other reformed Churches of that day, moved and controlled by the Spirit of the living God, it lifted itself higher than its source and ignored the narrow lines limiting its being. It considered not alone the English Church, or the Scotch Church, or a conformity, or a subserviency to any preconceived notions or creeds; it went straight to the Word of God, and supplicating for divine guidance, elaborated for mankind a doctrinal basis which, after two and a half centuries, under the severest strains of religious and political change, still stands as a defense of the orthodox truth; its banner is borne by a large proportion of the really active Christian element of the world; it has been and is a bulwark of civil and religious liberty, and originates a type of Christian people always the subjects of the deepest and strongest convictions, intelligent and earnest in their faith, ready to defend their doctrines with fortitude, zeal, and, if needs be, to sanctify them with their blood.

With a sublime conception of man's destiny, with a full perception of the dignity and grandeur of human life in its relations to the Creator, conscious of the courage and faith requisite to defend the right in the days of persecution and

trial, with the belief that man should not "live by bread alone, but by every word which proceedeth out of the mouth of God," they laid down as the basis of all human life and human conduct, as the first and greatest of all human thoughts, those ennobling and inspiring words, "Man's chief end is to glorify God and to enjoy him forever." There were no preliminaries nor exceptions; ambition, life, hope, duty, all centred here. Broad enough for all time, wide enough for all eternity; a platform upon which to stand either on earth or in heaven. This is the cardinal Presbyterian maxim by which the Church is willing to be judged.

As these simple, lofty, elevating words seize upon the mind and control the conduct, the best results are necessarily obtained; there is no trifling with names, godfathers or godmothers; dates of birth, parental origin, these are ignored and the mind of the learner with a single sentence is inducted into the highest duties and gravest responsibilities connected with life. The steadfastness of Presbyterians in doctrine, their firmness in convictions, their liberality and their intelligence in all moral and Christian affairs, the width and comprehensiveness of their ideas, and their apprehension of the importance and the source of life, are due in large measure to the prominence of this mighty truth, taught and consecrated by the lips of maternal love; its heavenly force thus augmented and exalted by earthly association and tenderness; and as with unconscious intelligence we repeated those words so fraught with divine strength, we obtained a charter for guidance and from them caught the true conception of man's duty, hope and destiny. These twelve words mean more, and have accomplished more for the good of mankind than any other similar number of words ever coined by human brain, spoken by human tongue, or penned by human hand.

The Reformation introduced a new feature into religious life. A century did not clear away the shadows which followed the darkness of the ages preceding the coming of the light. The intellect and the thought, and the activities of the Church, had been completely dominated by priestly rule. From the individual standpoint, Christian effort and work were directed to the personal salvation and acceptance of the believer. The chief object of the professed Christian was to please and satisfy the Church as represented by the priest, and the elevating influences of Christianity rose no higher than obedience to the man and the rules of the Church. The love of God was thus narrowed to the extremest limits and the impulse of Christian life was restrained to the personality of the subject. As this feeling was nursed and developed for hundreds of years, all private effort and conception of personal

responsibility for the spread of divine truth were completely obliterated and man knew and accepted no other principle in his Christian state than the mere hope or desire of providing for his own immunity from the consequences of individual sin, and thus religion was shorn of its charms and dwarfed into a hideous caricature. The idea of direct accountability for the dissemination of God's truth was absolutely blotted out from Christian consciousness. Men bore to each other no comforting assurances of communion with God. They interchanged no messages of love from a heavenly Father. The expression of Christian experience was unknown, and the joy, peace and hope of the children of God found no utterance between man and man. All these blessed and consecrated privileges of a walk with God were supplanted by a slavish fear. Intolerance had destroyed the higher aspirations of spiritual life, and ignorance, with its blinding surroundings, had shut out the heart from the helpful associations with the Holy Spirit. Man heard only the voice of God in the appalling thunders of the Church's curse, and repose and quiet were found in anguish of penance, in the deception of papal indulgence, or the hopelessness of unbelief.

But religious life was at last to be awakened from the slumbers, inactivity, and barrenness of this dreadful period. A free Bible, a free conscience, and a free judgment were to find their proper sphere, and with these came the opportunity and the necessity for most earnest phases of personal Christian effort and labor.

Here and there, a ray of light had shone and then died away. From Wickliffe, "the Morning Star," a bright beam had arisen, which for a short season lit up a contracted horizon with brilliance and power. He plead for the Word of God to place in every man's hand and understood with that light which lighteth every man, the truth could never die. The lay readers, with the message which had come down from Heaven scattered throughout the land, carried the glad tidings that God was near, that they could approach to His throne without outside help, and that by the guidance of the Holy Spirit, through faith and not through man, the forgiveness of sins by Christ was obtained. This set the heart and tongue afire, the divine message was before them, the translated Bible was free, and each could see for themselves what God required of the sinner. With triumphant peace and happiness which comes from intercourse with God, and with the inspiring message of salvation in God's own Words, was told in every place and every home the wondrously simple story of redemption through the Son of Man. They learned the new truth with tremendous gladness, it carried on its face the remedy for sin, and met the wants

of the stricken soul. Man again saw God face to face, there was no shadow intervening. The gentle, peaceful message gave rest to the burdened heart.

This first Reformation, founded so largely on lay effort, was to die. The time for full deliverance had not come, but the feeble spark had ignited a flame further East, and Huss took up the Gospel refrain, contended for the faith, preached an open Bible with its precious truths, and gave up his life in defense of his Master's work. These two reformers individualized the work of promulgating the Gospel. Theirs had been the only practical work of the kind for centuries. It was now apparent that personal work in the Christian economy was impossible under the existing theological conditions, and these lights, bursting from long spiritual oppression and flaming high, though only for a momentary period, and then sinking back into darkness, yet left behind a spark of hope, and while, for the instant, intensifying the darkness, yet men had seen the ray, walked in the light, and realized that it was good.

Three-quarters of another century rolled away. Human souls counted the years long, but "He, in whose sight a day is as a thousand years," watched the Church and His enslaved people. He would not forget his promise "to be with you to the end of the world." In man, in the Church, hope was fled. Light must come from its Creator, who had said in the ages before, "Let there be light and there was light." Spiritual relief was only possible from above.

In the humble home of the German miner, hidden away in the recesses of the forest, at the despised fireside, the infant voice of Martin Luther breaks the spell of darkness and despair. Providence was watching the chosen instrument who should introduce the dawn of a reorganized spiritual life; was preparing the man who should expound a word and doctrine which should change the destinies of governments and races, under whose labors the old should pass away and the new be brought in; from the depths of whose soul a new light would spring; who would catch from the Holy Spirit the living way; who would learn from the divine pages the same old story that: Life was by faith and "not by works," and that sinners were justified in what they believed and not by what they did.

God sent flashing into the soul of Martin Luther these heavenly words, "The just shall live by his faith." This was no new doctrine. Two thousand years before, the prophet of God stood and watched what he should be commanded to speak, and he was told this same thing, and to "write and make it plain upon tables, that he may run that readeth it." (Hab. ii. 4.) The mysteries, forms and shams were now torn

away and forever destroyed. The time had come when men understood they need not look to a middle man; that they required no priest, no pope to declare God's will; that God had done that for himself, and that access to Him was open to every soul. That this glorious truth had long been hidden and obscured, only brought out its beauty, sublimity and comfort the more powerfully. Man rejoiced in his escape from thralldom, salvation was now understood as a question between each person and God: no intervention or interference was to be tolerated or allowed.

Men, then, each thought for himself; the press multiplied the sacred Word; every one could hear and receive the divine message, and not this alone, but could tell it to others. Rejoicing himself in the light, he was commanded to declare to every creature the will of God, and that will was, "That ye believe upon Him whom He hath sent."

Millions wondered how the human soul and mind could so long be darkened with such brightness streaming from the Word of God. With difficulty they realized how near they had stood to the light, and yet how intense the darkness in which they had walked. With joy unspeakable, they drank from the pure fountain; thankfully, they took up the glad song. They now comprehended their privilege and duty to proclaim God's message to every creature, and caught the glorious inspiration of those words, transmitted to earth by a glorified Saviour, sixty years after his ascension, "And him that heareth, let him say come."

The opportunity of every being to speak for Christ was thus again established. The layman was restored to his true relation to the Gospel. The fire now kindled could never be quenched, the hour of redemption was at hand, the seal was broken, the message was open. It was not now required to buy absolution; salvation was free—free through Christ. The dust of centuries, with a few words, as read by the guidance of the Spirit, was brushed away, the revelation was again revealed, and it was as beauteous, as glorious and as refulgent as when, fifteen hundred years before, the Pentecostal blessing had been poured out, and the Holy Spirit, with its vitalizing presence, had come to dwell in the heart of every true believer.

The true Christian elements for the spread of the Gospel were at hand. The hearts of the people had experienced the glowing touch of the Spirit; their souls were afire with love to God and love to man, and, as the world is always readier to hear than the Church is to speak, it was only necessary to send them forth. It appeared as if the scenes of the earlier days of the Church were to be restored when the Master allowed

the hand of the persecutor to prevail, as men and women were driven forth to every part of the known world, and, wherever the followers of Jesus came, they told what they had seen, heard and felt, and the Word grew mightily, and thus the Head of the Church inaugurated the greatest lay effort Christianity has ever known, and in every part of the earth was the power of Christian zeal and Christian testimony understood and rendered so effective that, in less than forty years after His death, the Gospel had gone into every land.

It will be thus seen that successful lay effort is only possible under the energizing and aggressive ideas of the Protestant Churches; that a free Bible goes with a free Gospel; that much of the true efficacy of Christian life is dependent upon the part of Church labor assigned to the private members in the work of the Church. The spread of Christianity in its infancy would have been impossible under any system which did not recognize and use the layman as an essential factor in the dissemination of truth and in fostering and maintaining the spiritual forces of the Churches.

Religious ideas change more slowly than either political or social ones, and the lapse of nearly three centuries has not entirely removed the feeling that the minister is in some way different in spiritual life from the layman, and consequently there is, among many people, a feeling of both reserve and reluctance in approaching him with the less important spiritual difficulties and experiences. The warm sympathy, the kindly counsel, the friendly encouragement, the gentle admonition, come with peculiar power and effect from one who holds no teaching office in the Church.

Not long since, it was my privilege to observe a remarkable illustration of the influence of layman upon layman in the discharge of religious duty.

In the extreme southern portion of Florida, in a town without a church building or regular Gospel ministration, a Presbyterian divine on the Sabbath had an appointment for service. A few strangers from the hotel attended preaching. Some of those earnest in Church work at home, took an active part in the singing, and, at the close of the sermon, the minister asked some one present, all unknown to him by name, but whom he said were apparently Christians, to lead in prayer. One of the party being in spirit on the Lord's day, uttered an earnest and in some respects a very touching petition. No mention was made of any unusual impression at the time, but, on the day following, the stranger, since known to be one of the largest manufacturers in America, approached the gentleman who had offered the prayer, then together on the steamer

far out on the Gulf of Mexico, and said to him, "I heard you pray yesterday; you are evidently a man of culture and ability. My wife is a Christian woman; she has long earnestly desired my salvation. I have heretofore doubted the reality of religion. Your prayer greatly affected me; there must be a great and real power in religion else it would not have made you talk and feel as you did. The whole matter has touched me deeply. I have put my faith in Christ, He has given peace and comfort to my soul. I am going home to live a Christian life, and my dear wife will be the happiest woman in the world to-morrow when I tell her what a change has come over me. Stranger, I do not know your name, but we will in my home always love and bless you for the prayer you made yesterday.'

The layman approaches his fellow-man from a common plane. There are no barriers that need to be broken down, there are no prejudices to be removed; social caste vanishes with the presence, the influence of Christian love. The Saviour was never required to tell the suffering and distressed that he cared for them. They knew that more readily by what He did than they could have done by any of His words, and they came confidently and earnestly to have their sorrows soothed and their ills removed. As soul looks into soul, as the love of Christ is reflected from heart to heart, the sweetness of its power is demonstrated and the world draws from the acts of His followers, noble conceptions of the Saviour's mission and purpose.

Society is prone to regard the ministerial profession with a sense of awe. Their distinctive dress, peculiarity of style, method of thought and dignity of purpose, combined with the singularity of religious emotion, as well as the Church's history, cultivate this sentiment. It is neither unreasonable nor improper. The general estimation of the piety and consecration of the clergy adds greatly to their usefulness and success, but in some respects it renders the masses more reserved and hesitant in approaching them for comfort and advice, and thus opens wide the way for the work of the layman. Excellence of every man in his profession is expected and required by public sentiment, and that those whose minds and whose lives are absorbed in the service of God should attain greater perfection and enjoy fuller benefits of divine blessings, is not only right but it is just. God forbid that I should in any way, by magnifying the office and duty of laymen, depreciate or detract from the work and mission of the ministry. Human history offers for man's consideration no nobler object lesson than the devotion and self-denial of clergymen. Ignoring all else but the call of God, surrendering all financial calculations and considerations for self and family, entering upon a calling

wherein there are no perquisites, where support must come from the voluntary contributions of others, toiling and struggling for a reward which in large measure must be found beyond this life, and which here consists almost altogether in consciousness of helpfulness and happiness to others; walking by faith and not by sight, and looking to an unseen power for support and maintenance; despising all earthly accumulations of fortune, and with no reasonable or indeed possible hope for anything but a bare subsistence in this world; carrying on their souls the tremendous responsibilities of men's salvation; standing as a negotiator between God and man; this unselfish, self-denying, God-serving profession stands forth as one of the most exalted tributes to human glory and greatness this world can produce. Palsied be the tongue that should speak, and withered the hand that should write aught against men who hold this exalted, honorable and illustrious relation to mankind. The true minister stands, *par excellence*, the best of the earth.

> "He was humble, kind, forgiving, meek,
> Easy to be entreated, gracious, mild,
> And with all patience and affection taught,
> Rebuked, persuaded, solaced, counsel'd, warn'd,
> In fervent style and manner. All
> Saw in his face contentment, in his life
> The path to glory and perpetual joy.
> A skillful workman he
> In God's great moral vineyard. What to prune,
> With cautious hand he knew what to uproot;
> What were weeds and what celestial plants
> Which had unfading vigor in them knew,
> Nor knew alone but watched them night and day,
> And reared and nourished them 'till fit to be
> Transplanted to the Paradise above."

But great as the mission of the ministry, wide as their field of usefulness, it need not and cannot impinge upon the work of the layman. There are no restraints between man and man in religion. The Gospel, as constituted by God, in this place makes us all "one in Christ." The heart of his fellow-man answers promptly to sympathy, gives pressure for pressure to his hand, and responsive words meet the call to listen to the divine message.

The constitution of society, the rules of human action, the law of the emotions, place the layman in the most favorable of all conditions and positions to do God's work. It is only necessary to go forth, hearts are ready to receive the message; suffering abides on every hand, poverty's touch is everywhere felt, sorrow stalks about every life, the fallen lie in each path; the harvest is plenteous, only the laborers are few.

Nor must it be forgotten, in this connection, that the Scriptures and the world place such strong reliance upon testimony. One of the noblest missions of Christian men and women on earth is, by a godly and consistent life, to testify to the influence and power of the grace of God in the heart. The great Apostle said, "Ye are our epistle written in our hearts and known and read of all men," and the completest and grandest testimony of earth to religion, outside of martyrdom, is a human life controlled, directed and fashioned by the precepts of Jesus Christ. It is scanned oftener, read more attentively, and produces a profounder impression than any other theological treatise. It is more eloquent than human tongue, more beautiful than any rhetoric and more impressive than any painting. Preaching is not confined to the churches; these and their ordinances are the foundation stone upon which the Gospel fabric rests, but real, sincere, earnest, devoted Christian lives teach millions who will listen to these lessons willingly and yet turn their steps and hearts away from the other messages of God, and the most effective and exhaustive presentation of Christ and Him crucified among His professed followers is consistency in His commands, and the exemplification of His teaching in daily conduct.

The limited space assigned speakers in this place forbids any extended discussion of the best plans for inciting and increasing lay effort. In this day and generation it is practically impossible under the Presbyterian system to secure a ministry strong enough numerically to carry on the Church's work as required by the exigencies of the times, or at all commensurate with its responsibility for the work of the Lord among the American people. The truest and best incentive to the fulfillment of the mission of the laymen is a heart aglow with the love of Christ. All successful Church work is impossible without this. To carry on the work of Christ, men must love Christ and love Him as He required, "With all thy heart and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself" (Luke x, 27), and to keep this sense of obligation before professed Christians and to impress its importance upon their hearts is the surest and most effective means for the spread of Gospel truth.

In the past the Presbyterian layman has not met all the requirements of his exalted opportunities. The best trained in a knowledge of the Scriptures, nurtured upon the splendidly told truths of the Shorter Catechism, with its teachings burned into his soul by the holy association of maternal solicitude and tenderness, and raised under a system which requires intelligence in the Scriptures, and the core of which is the diffusion of Biblical and intellectual knowledge, blessed

with the home teaching and influences which have given the denomination a power and control which outruns numbers, the work of the Church at large has not been equal to the reasonable and natural demands of its circumstances, and it is commonly urged that the Presbyterian Church is more respectable than active. Lay effort is possible and will be profitable to the Church in so many directions that here it will be unnecessary to point out the enormous opportunities for utilizing this tremendous army of the Lord Jesus Christ. What a superb host of Christian soldiers the Presbyterian organizations of America can send forth on the conquering missions of the Son of Man! An army of more than four millions of defenders could be gathered from these Presbyterian tribes. Men and women who have enlisted for the Messiah, who name His name and owe their allegiance to His cause. They need only to feel the influence of the Holy Spirit, to have the fire burn in their hearts, to make all things possible in the salvation of the race. If only the hand of persecution should fall, if God should let their enemies prevail and they be driven forth as His people of olden time and scattered throughout the world, if all these be once drawn close to the Head of the Church and compelled by chastisements to exercise the highest and profoundest types of faith, with these millions declaring His love, teaching His truths and saying, "Come," the world would be converted ere the close of the present century.

The Gospel of Christ is peculiarly a missionary Gospel. Its laws and requirements are the same for every clime and every race. There are neither qualifications or distinctions in methods or application. The call now is the same as "in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink." (John viii, 37.) Or when nearer the shadows of the cross He said: "I am the way, the truth and the life." (John xiv, 6.)

The soul that seeks rest from sin, whether in the snowy abodes of the Himalayas, whether amid the sands of the desert, from the fastnesses made sacred by the blood of the Waldensians, or among the tenantless plains of Patagonia, be it savage or savant, finds one, and only one way, simple, clear, complete, free. This simplifies the work and duty of Christian men. There can be no mistake in means. There is no diversity of plans. There's one word, and that word is Christ, and every tongue can tell and every heart can receive this blessed truth. History contains no account of any human being who could not understand and receive the Gospel. The world is full of those who are unwilling, but among its innumerable millions there never was one who was unable to

comprehend the way of salvation through the risen Lord. This wonderful truth intensifies and magnifies the obligation of every creature to obey the command: "Go work to-day in my vineyard." (Matt. xxi, 28.)

The ministry must be the chief instruments to arouse and encourage the laymen to the proper discharge of these duties. Engrossed with business cares, this enormous power lies dormant until quickened by the Spirit of God and directed by its true spiritual leaders. Every possible talent is at hand, hundreds of avenues open, and under God's help the work can be done. The future of the evangelistic missionary work of Presbyterianism is largely with the members of the congregations. The cause of Christ requires means, the sufferings of the race demand hospitals, the intelligence of the people calls for colleges and universities, and the high standard of Christian teaching and the prevalence of human distress claims homes for the aged and poor. Presbyterians of the past have led the very vanguards of charity and liberality. May the future find them as forceful and earnest.

The last decade has forever silenced the oft-repeated calumny, that Presbyterianism is not suited to the masses of mankind, and cannot, therefore, be an active, aggressive Christian factor. A thousand facts repel the unworthy charge, and the immediate past of Presbyterian development in this country has demonstrated that our faith can grow wherever sin abounds, and men and women need the help and grace of a Saviour.

With a future before America which thrills every patriotic heart with emotions of delight, with a land whose laws are the admiration of mankind, producing annually one-third of the increase in wealth of the known world, conquering a continent and peopling it in a century with the most intelligent and aggressive race of modern times and creating the greatest government of the world in one-tenth the space it requires other nations to build a first-class city, with the most tremendous national possibilities, well may we ask ourselves what is to be its future relations to the religion of Jesus Christ?

We answer that America, the home of religious freedom, the asylum of those who have in any land felt the touch of civil or ecclesiastical tyranny, shall be the land of our Lord Jesus Christ, and that the Presbyterian Church, with its millions of laymen, intelligent, liberal, consecrated to the service of the Saviour, will lead the hosts of the King of kings, and in His name carry on the struggle until our country shall be as renowned for its Christianity as it is illustrious for its progress and liberty. Without laymen and lay effort, this great

victory cannot be won. With them, consecrated to God's work, it is as sure as His throne.

"Arouse thee, Soul! It is no human call;
God's Church is leagur'd, man the wall;
Haste where the red cross banners wave on high,
Signal of honored death or victory!"

If the great body of believers be true and faithful to Christ,

"He shall come down like showers
Upon the fruitful earth,
And Love and Joy, like flowers,
Spring in his path to birth.
Before him, on the mountains,
Shall Peace the herald go,
And righteousness in fountains,
From hill to valley flow."

HOME MISSIONS.

By Rev. Geo. P. Hays, D.D., LL.D.

Cincinnati, Ohio.

THE home mission field of the American Presbyterian Church is a chosen sphere of providential preparation for prophetic purpose. Its shores are washed by the two great commercial oceans. Its land is bisected by the Mississippi Valley and trisected by the Allegheny and the Rocky mountains. With a diversity of elevation from the sea level to three thousand feet above timber line, and with a climatic range from the tropical to the high latitudes of Northern Maine, Montana and Alaska; it furnishes fit surroundings for every plant that is good for food, or shade or beauty—for every animal that is useful for pleasure or for labor, and for every taste and want of man. Its interlocked web of railroad and of telegraph makes each inhabitant the next-door neighbor of every other. The people of this land understand one language, enjoy one system of laws, are protected by one government, love one flag, centre their hopes in a common future and believe in a common Christianity. Insignificant minorities may here and there dissent from either of these, but in view of their diverse origins this is a wonderfully homogeneous people.

Without going into minute details let us endeavor to grasp the leading groups of its 60,000,000 of inhabitants. If we can correctly comprehend the character and tendencies of the present 60,000,000, we can without much uncertainty determine what will be the character of the hundreds of millions which will be its population in the near future. As to races, about 2,000,000 are native Indians or Mexicans; 8,000,000 are colored people of the South; 10,000,000 are foreigners not yet Americanized, and the other 40,000,000, though many are foreign born or born of foreign parents, are English-thinking Americans. As to the ages of these 60,000,000, one-third are children under fifteen years of age, and two-thirds or 40,000,000 are adults.

If we turn now from race and age to the religious characteristics of these people, recent statistics will show that 12,000,000

are professing Christians of the various evangelical denominations. We may count about 4,000,000 more of their total 7,000,000 as the earnest adults of the Romish Church, making a total of about 16,000,000 or more than one-third of the adult population of 40,000,000 in this country in direct, avowed and intentional union with some branch of the Christian Church. I do not call the Romanism of this country identical with the Romanism of lands where the Pope has undisputed sway. I should by no means rate them along with Protestants, but in this land of free Bibles, free schools, unlimited travel, complicated business relations and abundant newspapers, no Romanist can so escape the knowledge of the distinction between Protestantism and Catholicism as to evade the responsibility of his own position. But even omitting the Romanists from the account, if the Protestant-professing Christians of this land were equally distributed among the whole population, each Christian would only have four persons (and two of them children) for whose information as to the Gospel he would be responsible.

By the best available statistics (those of Dr. Dorchester) there is now a Protestant minister for every 692 of our population, and a church for every 518 of that same population. It is thus perfectly obvious that unity and energy, blessed by the spirit of God, is amply adequate to hold and mould this nation for God and His Bible.

This hopeful prospect is greatly brightened by the recollection of the rapidity with which through the last one hundred years Christianity has been gaining control in this land. When, one hundred years ago, the General Synod dissolved itself and left the General Assembly the Supreme Court of our Church, the best information would only give 1500 ministers then to more than 60,000 Protestant ministers now, and 2000 churches then to 120,000 Protestant churches now. In 1880 the communicants were only one in every fourteen of the inhabitants. By 1886 there was more than one communicant to every five inhabitants. From 1850 to 1886 the population increased 152 per cent; while the communicants have increased 243 per cent. It has come now to this, that there are about as many ministers in this country as there are "saloon-keepers and bar-tenders;" the census of 1880 reporting 64,698 "clergymen," and 68,461 "saloon-keepers and bar-tenders."

The record of our Church in this growth is a noble one. One hundred years ago the General Synod represented but a small number of ministers, churches and church members. The revolutionary war was not so exclusively political or financial as it is often represented. Along with the sentiment that resisted "taxation without representation," there was also

a sentiment that Presbyterian freedom in this land was in grievous danger from the intolerance of prelacy. The churchmen were generally Tories; the Presbyterians and the Congregationalists were mostly patriots. Dr. John Witherspoon in the Continental Congress and his signature to the Declaration of Independence was a just symbol of the attitude of the denomination which appointed him to preach the opening sermon of its first General Assembly. The nation tried the "independent" method of government by the articles of confederation. Those articles made the general government a national council, with liberty to advise anything and power to enforce nothing. The new Constitution of Madison, Jefferson and Hamilton, which was adopted by the States in that memorable year, 1788, was simply the representative republicanism of Presbyterian Church government applied to the nation. Presbyterians of that day little comprehended how rapid their growth would be when the call of the battle-field would give place to the call of the mission-field, and, relieved of the distractions of a disorganized and inefficient government, they should be allowed to take up their Church work in quiet and in peace, under the stable rule of delegated authority.

In these figures I now give I count in, not only the numbers of the bodies here assembled to-day, but the numbers of that earnest and evangelical body, the Cumberland Presbyterian Church. That Church maintains its Presbyterian form of government and recognizes itself as an offshoot of that denomination which organized the General Assembly in 1788. Here is one century's work. The 177 ministers and 431 churches and 18,000 communicants of 1788, have grown to 8333 ministers, 11,212 churches and 1,007,311 communicants now.

It is often said that Calvinistic theology destroys all efficient motives to good works. The Home Mission history of our Church in this land is an extremely practical reply. Whatever religion will convert the pocketbooks of its church members has given the very best proof of the thoroughness of its regenerating work. The two bodies represented here had last year 847,165 members, and gave, from 1881 to 1887, $4,865,330 for home missions. There are other bodies, with two-and-a-half times as many members, and none gave within a million dollars as much for Home Missions in the same time.

So when measured by this test of religious charity and aggressive evangelism, orthodox religion stands in sharp contrast both with scientific skepticism and the so-called "liberal Christianity." Prof. Yeomans, the ablest scientific skeptic of this land of his day, was keenly alive to this proof of the power of Bible religion. He said, "While there are $54,000,000

invested in churches in New York City, if there is a scientific society in New York that owns a roof or a shelter I do not know of it. Religious people everywhere are pouring out their money in behalf of all manner of religious enterprises in quantities that are without precedent, and that we take it as very solid proof in this money-grabbing age of the reality of their faith and the intensity of their enthusiasm." So Unitarians and Universalists and those odds and ends of ministers and churches, that claim the curious name of "liberals" in religion, set themselves forward as having a monopoly of "advanced religious thought." The peculiar character of their advancement is singularly illustrated in their movement as to number of churches as compared with the number of evangelical churches from 1850 to 1886. In 1850 the evangelical churches numbered about 40,000 congregations, and those of these so-called liberal Christians numbered about 1300. In 1886 the evangelical churches had increased to over 120,000 congregations and the liberal congregations were *twenty-six less* than they were in 1850. Their adoption of the name "liberal" Christians is a curious illustration of how a people can select, as the descriptive adjective in their name, the one conspicuous adjective that gathers in itself the bitterest irony in the light of their conduct. If "liberal Christianity" has an organization for either Home or Foreign Missions, its officers are unknown to the public; but evangelical Christianity has during the current century contributed quite $100,000,000 for Home Missions alone, not to say anything of $75,000,000 more contributed to Foreign Missions. The patrons of liberal Christianity and advanced thought, to save their money in the way of establishing educational institutions, began the century by stealing Harvard University, and are closing the century by stealing Andover Seminary.

The Presbyterian denominations here represented have always been in the very forefront in Home Mission effort. Record of earnestness is found in the earliest minutes that are extant of the first Presbytery, for in 1707 it is enjoined that "every minister of the Presbytery supply neighboring desolate places." The subject was before the First General Assembly, for it called on the Synods to recommend suitable missionaries, and the next Assembly, in 1790, appointed Nathan Ker and Joshua Hart as missionaries to labor for three months for $100 each. So it went on growing till 1802, when a "standing committee" was appointed. It has now reached magnificent proportions, in work for Home Missions, Freedmen, Evangelistic work, Sabbath-school and Publication, Church Erection, etc. Last year, to the various organizations engaged in one or other form of Home Missionary work, our 845,167

members gave $1,052,944 in money, or an amount equal to $1.24½ per member, and this too when the amount given per member by evangelical Christians to Home Missions is an average of only thirty-three cents per member.

But it will be said that the explanation of all this is found in the failure of the Presbyterian Church in its Home Mission work to preach the Gospel to the ignorant and the poor. Such a statement, however, entirely overlooks the real difficulty the Presbyterian Church meets in preaching to the ignorant and the poor. The real difficulty is that the ignorant do not stay ignorant under such preaching, and the poor when converted and educated will not stay poor. Calvinism is a coherent system of logical doctrine and is developed by rational and consistent study of the word of God as God's word. Every sermon is an education. All its thought tends to vigorous intellectual development. The study of the Shorter Catechism is a first-class mental gymnastic. Such preaching, such books and such newspapers, together with the persistent study of God's word in the Sabbath-school and in the home will thoroughly cure the ignorance of those that are under such influences.

So in the cities and in the country the Gospel is preached throughout the poorer districts by Presbyterian missionaries, Sunday-school workers and godly men and women. If now the converts of these regions would stay poor, we would get credit for what we are doing. But the theology which requires of converts that they should persevere in religious conduct, whether man sees them or not, and solely from the motive of heartfelt love to a Redeemer, makes young men and women worth more in the commercial market on account of their integrity. It makes them energetic, economical and thrifty. As a result in every large city and, to no small extent, also in the rural districts, there is a steady stream flowing from these sections where the Gospel is preached to the poor, to those districts where those have settled who have accumulated property. What is needed is simply that those who owe wealth and intelligence to Presbyterian inspiration and culture should not forget the "rock whence they were hewn, nor the hole of the pit whence they were digged," but in their prosperity stand by with their bounty the churches and missions where they first were found by the Saviour.

If from this survey of the past any should inquire as to the forces to be relied on for the future, *past victories are an ample answer.* Now the tide is all in our favor. One hundred years ago French sympathy in the revolution made atheism popular, and this century opened with a sharp struggle between skepticism and formalism on the one side and Home Mission revivals

on the other. The future probably has not for American Christianity another conflict under such disadvantages. In this connection it is important not to overlook two collateral forces which have substantially come into being within the last century, and are sure to play a conspicuous part in the next. Both will be either allies or enemies of the Church, and will be affected by the Church and powerfully influence the work of the Church.

The first of these is the American free school. Puritans and Presbyterians one hundred years ago planted the school beside the Church; and out of this determination of their people to educate their children grew that unique thing, the American Public School System. Of course, it is not now all that it should be. Justifying its taxation of the childless rich on the plea that it proposes to make the children of this generation good citizens in the next, it yet with ludicrous inconsistency for want of compulsory attendance leaves the children of the dangerous classes to grow up without education. And to keep up the consistency of its inconsistency, while admitting that mere secular knowledge without morality only makes criminals more skillful, the American free school sets itself up as worthy of support by taxation, because it teaches morality while excluding from its text-books that only standard of American morals, the Christian Bible. That Bible ought to be put back into these schools. But, without being blind to these defects, it must not be forgotten that the 250,000 teachers of this land are as a mass people whose oral instructions and whose lives enforce genuine Christian morals. They may not formally teach the Bible, but we ought to be profoundly thankful that to so large an extent they live it and assume its truth. Neither in the large cities nor in the most secluded backwoods district is it possible for teachers of known corrupt life and character to maintain their position. The licentious, the profane and the vulgar are by public opinion absolutely excluded from this work of training the children. As a result the Church is relieved from the expense of a large part of this educational work, and in its religious labors starts far in advance of what it otherwise could do. These 250,000 American school-teachers are efficient allies in the maintenance of virtue and the establishment of the truth, and ought to have our incessant prayers.

In 1800 there were not more than 200 secular newspapers in this country, and not a single religious newspaper till sixteen years later. At present this is the land of great dailies, multitudinous weeklies, diversified monthly magazines and ponderous quarterlies. Undoubtedly the secular press of this country is very far from what it ought to be. By its Sunday editions

and its superabundance of sensational, blood-curdling accounts of crime it is responsible for a great deal of vice. On the other hand, however, it must not be forgotten that, though newspapers may differ as to the actual character of public men and institutions, they do not seriously differ in their standard of morality. Lying, fraud, dishonesty, profanity, licentiousness and all such evils are almost universally denounced and exposed. Not a few of these papers may indirectly undermine public morals, but probably none of them will avow such a purpose. Thousands of them, especially of the weekly papers, are edited by men of the purest character and the deepest religious principle. We cannot easily overrate their value as conservators of public morals and antagonists of covert crime. They efficiently promote every genuine public charity and philanthropic movement, and even their criticisms of ministers and denominations, though oftentimes unjust and severe, are not specially unhealthy. He does well who uses his influence for the purification of this press and uses the press as an organ for the promulgation of philanthropy and religion. If the press was prayed for as much as it is denounced, it would probably be improved.

With this century along side of this secular press have grown up the religious weeklies of this country. It is capable of demonstration by figures, that the religious press is growing in its circulation more rapidly in proportion than is the secular. That growing circulation is proof of the increasing religious character of our people and of the tremendous power Christianity wields through that same religious press. He has a large congregation who as a preacher is heard by two thousand people per week. That is an utterly insignificant newspaper which is not read by twice that number. When, therefore, we are considering our resources for that century on which we this day enter, let us enroll on the very forefront of our efficient agencies the religious papers published in the interests of the denominations here represented.

In all that has been thus far said, no word has been uttered that was intended to disparage the importance of our sister evangelical denominations in the Christianizing of this American Home Mission field. These sister denominations are our allies, our friends and loyal soldiers under the common Captain of our salvation. We greet them well to-day. We rejoice in their success and call them to rejoice in ours. United Protestantism is doing a workingman's day's work every day in these United States. "Each hour for ten hours of every day a new congregation is gathered and a new pastor ascends a new pulpit to speak for God and humanity, for temperance and for law, and above all and beyond all to call sinners to

repent and believe in Jesus Christ for the salvation of souls." In view, therefore, of what we are doing, the question as to what is wanted for the future has but one answer. *The future calls for simply the intensifying of the aggressiveness of the past.* We want no new Gospel and no merely sensational machinery as a substitute for "the old story of the cross" and the divinely appointed messengers and means of grace. These have shown ample flexibility in adapting themselves to every new device of Satan and every new form of work. The territory of this land is covered with Presbyteries made up of ministers and churches thoroughly alive to the needs of the age and with keen eyes to see and seize each point of strategic importance. The men whom God by the voice of His Church has called to organize and push this Home Mission work in our denominations are of the Bismarck style of ability in administration, and of the Von Moltke type of generalship in the field, and thoroughly loyal to their heavenly King. We occasionally hear charges of needless competition in small fields as between the denominations here met together, but remembering that we are all human the extreme rarity of these charges is proof positive that they are mainly groundless. The whole ministry and membership of both Churches are on the eager watch against any needless waste of funds. If there was anything in the charge the clamor would be persistent. When a whole forest is thronged with hunters and only at very rare intervals a chance-shot is heard and then no wild meat is bagged, you may be sure that game is scarce in those woods. Men who have hard work to raise money are sure not to waste it on needless territory. Brethren, we are able to furnish the cities, towns and sparse districts in this land abundantly with the preaching of the Gospel, and so long as no large population is neglected let us not be mean toward small towns.

To do that work completely but three things are needed, the Holy Ghost, the living men and the means to send them.

The only place where there is danger of lack of zeal is in the matter of pocketbook and bank account piety. The providential indications are most assuring that this too is coming. Wealth is rapidly learning that city missionaries are a better protection than policemen, and that the converted are neither anarchists nor communists. If for no other reason, self-preservation is compelling mission work in cities and in rural districts. On every side the rising tide of benevolence proves that pentecostal liberality was only the prophecy of its culmination in this passing dispensation of the Holy Spirit. I believe that the present spirit of the Church within and the present providence of God without justifies the confidence that

the benevolence of the past in this land shall be outshone in the triumphs of the future, and that the Church of God will really take and possess this land. The men and women for the work as missionaries and teachers have always been on hand in larger supply than the secretaries were able to send. In the name of the young men and women of our Presbyterian Church, I protest against every insinuation that the missionary spirit of self-sacrifice and that crusade spirit of chivalry which covets opportunities to bear hardship for the Master are wanting among them. You have but to let them know that means for a living support are provided and you can go through the colleges and female seminaries of our Church, and the summons of your slogan will bring after you in trooping crowds the brightest, the best and the strongest of our sons and daughters anxious for this work for the glory of God.

The one supreme need of the Church is, however, that promised gift of God's Holy Ghost. To give that is in His plan and promise. In geologic ages He built this continent. In time's fullness He filled it with His Church. He will not let His purpose fail for lack of "power from on high" on that Church in this work. And more—His purpose for this land ends not in this land. He made the American Church what it is for that large work it can do, and has to do in obedience to Him, in the conversion of the other lands of the earth from the darkness of heathenism to the noonday of the Gospel. Right gladly, therefore, do I resign this platform to my brother, who will lay before you that plea in the name of God for the nations of the earth.

FOREIGN MISSIONS.

By Rev. Matthew Hale Houston, D.D.,

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THE honored brother who has so kindly presented my name before you has, in fitting terms, introduced to us the great work of Foreign Missions as the culmination of the work at home. It is indeed the glory of the home Church that the grace of God, received in any part of her borders, speedily flows out with blessing to the very ends of the earth. Men see, as they never saw before, that the riches of gladness and peace, placed in their hands by their glorious King, the ascended Redeemer, constitute them by His command debtors to those who are the poorest of the poor on the earth—those who have never heard His name; and from north and south, from east and west, are seen the feet of those who hasten forward bearing the priceless treasure, that the debt may be discharged. As the gift of God's grace at home carries with it grace to distant lands, so every awakening to life and hope in those regions where only the shadow of death has reigned sends hitherward a blessing to us. The thrill of a new spiritual creation on the Congo, in Tokio, in Madagascar, in Fiji, is passed round the globe, as an electric flash, for the increase of our faith and joy.

The scenes that we have witnessed to-day spring from the influence thus borne back to us from the foreign work. In the fields beyond the sea the divisions of the great Presbyterian army first saw clearly that their work for Christ is one. Confronting the broad entrenchments of heathendom, the videttes thrown out from these sacramental hosts first learned to march shoulder to shoulder—the laborers began to work hand to hand. We turn our eyes to Japan. We see there missionaries of the Northern Presbyterian Church, missionaries of the Southern Presbyterian Church, missionaries of the two Reformed Churches of this country, and missionaries of the United Presbyterian Church of Scotland sitting together in the same presbyteries and coming together in the

same General Assembly, all coalescing with seven thousand Japanese Presbyterians to form the United Church of Christ in Japan. As our noble Congregational brethren view the delightful affiliation, as they say in their hearts, "Behold how good and how pleasant it is for brethren to dwell together in unity," they can scarcely resist the gentle invitation to come and cast in their lot with our men, thus putting into one compact organization more than one-half of all the Protestant Christians of Japan. When this has been done, when the walls of spiritual truth now rising in that bright land have been thus buttressed and cemented, what chance will there be over there for fine-spun and noxious theories of a probation after death? Going further east, we see all the Presbyterians in China arranging to unite under one General Assembly, so that there shall be in that vast empire but one Presbyterian Church. Then, from where we now stand, turning southward we see the same unification taking place in Brazil, and the General Assembly which met in St. Louis last year passed a resolution approving of its missionaries in that field, combining with the missionaries under the care of the General Assembly then in session in Omaha to form, with the native Christians, one Brazilian Presbyterian Church. It is these lights flashing back to us from far-off shores which have revealed distinctly the truth that our work is one. Whether there shall be in this land of ours two Assemblies, or whether there shall be a single Assembly, we need only fix our gaze on the broad enterprise among all kindreds and tongues and tribes, and we see that in heart, in hope, in endeavor there is among us a true, an indissoluble union. Would we strengthen, would we knit closer these bonds of union? Then, as we clasp hands here to-night in token of the unity of the Spirit, let the full outpouring of every desire, let the high purpose of every soul be—the whole world for Christ.

To each of the two Churches whose representatives are gathered here, it has been given as a crown and chief glory to take a full part in this work. As we learn that before the august Assembly holding its sessions in this city report is made, that the gifts cast into the treasury of this cause during the past year amount to more than $900,000—exceeding those of any other Church or society in this land for the same work—our hearts rejoice; and as we see the missionaries under the care of this Assembly in many lands—in China, Japan, Corea, Siam, Laos, India, Persia, Syria, Africa, South America, Mexico, Papal Europe, and among the Indian tribes of our own land—504 men and women, joined with 1044 native preachers and teachers, making known the unsearchable riches of Christ in many tongues, we bless God for the abundant

grace thus bestowed. Well may this Assembly say, in a sense higher than was ever dreamed of by the Trojan hero, "*Quæ regio in terris nostri non plena laboris.*"

In the Church South, from the day on which she first took up her independent task, Foreign Missions have been recognized as the imperial cause. When in that day she found herself girt about as with a wall of fire, when no missionary had it in his power to go forth from her bosom to the regions beyond, the first General Assembly put on record the solemn declaration that, as this Church now unfurled her banner to the world, she desired distinctly and deliberately to inscribe on it, "in immediate connection with the Headship of her Lord, His last command, 'Go ye into all the world and preach the Gospel to every creature,' regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence." And when the way was opened, she sent forth her sons and daughters, who have gone to China, Japan, Mexico, Brazil, the United States of Colombia, Italy, Greece, European Turkey, as well as to the tribes in our own Indian territory. She has now 66 missionaries in the field, who are associated with 38 native helpers. The receipts of her treasury for this cause have, during the last two years, advanced more than twenty per cent, amounting now to $88,000. The declaration made by the first Assembly has remained the controlling sentiment of the Church. We love our own land. Our heart's desire and prayer to God for our own people is that they might be saved. Yet, we believe that we can only have power to save our own people when Christ abides in us; and if Christ be in us, we must have it as our chief endeavor that all men be saved and come unto the knowledge of the truth.

In carrying on this work it is of the first importance that we guard and conserve its simplicity, wherein lies its power. Every adjunct which is embarrassing because it is unessential, must be cut away. The civilization—the social forms and usages—of lands that are called Christian, can form no part of the Gospel which is to be propagated. On the contrary, it is now coming to be clearly recognized that the attempt to shape converts from heathendom on the model of our Western life—what has been termed the "Europeanization of the Asiatic"—has been a serious drawback, an obstacle to success.

The man who wins in the mission field is not the Englishman who goes there "carrying all England on his back;" not the American who holds up the type of life seen in the United States as a model for all men. He obtains the prize who becomes an Asiatic that he may gain the Asiatics; who becomes an African that he may gain the Africans; who

makes himself all things to all men that he may by all means save some; who, when Christ is formed in the heathen, the hope of glory, allows that life of Christ freely to develop according to the environment in which it is placed. And just so recognition must be made of the fact that it is no part of this work to extend our modern educational systems. In the whole New Testament record of missionary methods and achievements, there is not a word about schools as a missionary agency. The greatest of all missionaries declared, that Christ had sent him to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect; and he determined to know nothing among the heathen save Jesus Christ and Him crucified. We might plant our colleges in all the cities of every idolatrous land; we might gather into them thousands and tens of thousands of heathen youth; we might teach mathematics, astronomy, geography, political economy—all that modern educational culture demands—and when we had done all, what would have been accomplished? There are hundreds of men in India to-day who know all these things, and yet join in the bloody sacrifices of Kali, and worship the sacred cow. There are thousands of men in that land and in other lands who have all this learning, and yet drift helpless on the dark sea of rationalism and infidelity. Hath not God made foolish the wisdom of this world? The missionary of to-day must go forth, just as Paul went forth, knowing surely that no man can even approach the gates of true knowledge until he has learned of Jesus Christ and Him crucified; that the fear of the Lord is the beginning of wisdom; that the grand and simple work committed to him, as the messenger of the kingdom, is to testify, as far as lieth in him, to every human being, repentance toward God and faith toward our Lord Jesus Christ; that to this object everything must be subordinated, everything made subservient; and that if mission schools be opened, their express design, plainly declared, must be to teach all things whatsoever Christ has commanded. Such is the good seed which the Master has put in the hands of all His laborers, and when it is sown broadcast in the world, there will be a reaping even to a hundredfold.

The remark has sometimes been made, rather jestingly, that there can be no missionary address without an allusion to "fields white to the harvest." I am free to confess the opinion that there are no words of the Bible which, in this connection, have been more frequently misused. Friends of the mission work sometimes speak of China, Japan, India, Africa, as fields white to the harvest. If they looked out on some of the broad forest lands of the State of Pennsylvania, with only a

patch of cultivation here and there, surely they would not say of that wide expanse of territory, that it is white to the harvest. The undergrowth must first be cleared out, the timber felled, the ground broken with the plough, the seed cast in, and then, when the early and the latter rains have fallen, and the sun has turned the waving stretches of green into golden wealth —then, and not till then, will the fields be white to the harvest. In the great mission lands of the world we have as yet only patches of cultivation, and we are clearing out the undergrowth; that is all.

What were the fields which our Lord Jesus pronounced already white to the harvest? They were the streets and lanes of Samaria. And how were they white to the harvest? One of the inhabitants of those streets is held up to us as a type and example. She was a sinful woman; but there were two great truths that she had learned—one was, that her father, Jacob, had in that mountain worshiped Jehovah, the true God; the other was, that there is a Messias, which is called Christ, who could teach her and her people all things. With these two great truths in her mind, she was led to offer up a prayer—a poor, beclouded prayer, yet sincere—for the Holy Spirit, the living water; and at once the Blessed Spirit came into her heart, convicted her of sin, and brought her to trust in the Christ. In the same hour many of the Samaritans of that city, like her, believed in Him, and the harvest was gathered in. Would you have Japan, China, Burmah, India, Africa white to the harvest? Send forth great bands of laborers into those lands; let the truth of the one living God, and of Jesus Christ, who tasted death for every man, be proclaimed everywhere publicly and from house to house; as soon as all the people have heard, you need no longer say, There are yet four months, and then cometh harvest; you may lift up your eyes and look on the fields; from many a heart will prayer go up for the Holy Spirit; and under the might of His power there will be reaped and brought into the garner sheaves upon sheaves, making the shoulders of all laborers to bend under the weight of the burden; the feast of ingathering, with all its joys, will be ours, and the earth will resound with the song of the harvest home.

Of these coming glories a pledge and foretaste has already been given us. We look back to-night to the time when the Presbyterian Church in this land had no separate agency for the administraion of her Foreign Mission work; when her officers and members formed part of the constituency of the American Board; when all her contributions to this cause, like the contributions of other churches in that day, amounted to but a few thousands of dollars. It was the time when

Foreign Missions were on their trial; when many looked upon the enterprise as visionary, and others doubted its success. The Captain of the Lord's host then dealt with us as a skillful commander deals with an undisciplined, mistrustful body of troops. He does not lead out the raw and timorous recruits to a general engagement. He must first build up their *morale*. So, he attacks the enemy's outposts. He captures some outlying detachment. He carries an entrenched village; and when, by these minor successes, confidence has been infused into all His ranks, then it is He leads out the army to the high places of the field, and the battle rages from end to end of the line.

So the Lord Jesus dealt with us in the day when we were constituents of the American Board. He did not suffer us to enter the broad provinces of China. He held sealed the gates of Japan. He put barriers in the way of any work in India. But He led us to a smaller field. Just south of the watery track by which swift steamers now bear the messengers of salvation from our own shores to the teeming millions of Asia, He chose a group of islands, and on them He showed His people that the weapons of their warfare were not wielded in vain.

The work in the Sandwich Islands began in 1820. The missionaries sent out by the American Board found ready access to the people. They translated the Bible. They taught thousands of the natives to read. They preached the Gospel from valley to valley. And yet, thirteen years after the work began, not more than half the people had been reached by the Gospel (though the whole population of the islands was only one hundred and thirty thousand), and the number of converts was less than one thousand. But, in 1833, the American Board set itself deliberately to the solution of the question, How may the Gospel be preached at once to all the inhabitants of the Sandwich Islands? A letter of inquiry was sent out to their missionaries, stating the problem and inviting a reply.

The missionaries returned a full answer, explaining how their forces were distributed, and calling for a reinforcement of forty-one workers, that the Gospel might be preached at once to every man, woman and child on the islands. The Board without delay sent out a reinforcement of thirty-two workers—the largest missionary force that had ever been dispatched from this land—and then the Gospel was preached, not only from valley to valley, but from shore to shore. To quote the language of Dr. Rufus Anderson, when "the primary truths of the Gospel had been generally diffused," there came the outpouring of the Holy Spirit. Then the voice of supplication and of weeping was heard in those island groves. Then the

houses of the missionaries were besieged all day long, and sometimes even to the midnight hour, by inquirers—men and women, saying, "Sirs, what must we do to be saved?" Then one missionary, in a single year, baptized five thousand of the people; and as the result of the great awakening, one-fourth of the adult population of the islands was added to the Church.

The converted islanders became themselves foreign missionaries, and pressed forward with the light of life into darkened regions beyond; and soon the American Board pronounced the Sandwich Islands no longer mission ground. Here, then, was the narrow arena on which the great Commander showed us how fields are won. Send in your strong reinforcements; preach the Gospel for a witness to all the people; and then the end comes.

Having shown this, He has led us forth to the broad places of the world; He has set us in array against the serried forces of heathendom in every land; and He bids us now, with all our resources, with all our men, advance to the final conquest.

In every great campaign there are opportunities which must be seized without delay; they are strategic points on the side of the enemy which should be occupied at once; and for this, concentration is demanded. So the American Board thought when it determined to throw all its available forces into the Sandwich Islands. The time had come when an example was needed in the Foreign Mission service. The question was raised at that time, Why does the American Board send so large a reinforcement to so small a field? The answer returned was, that in that field, to quote again the language of Dr. Rufus Anderson, was "an entire people in one compact group of islands, under one government, all easily accessible, and singularly prepared for the Gospel. In no other nation could the Board so well make the experiment of the possibility of an early completion of its work." The result showed that the Board had been guided by wisdom from above.

And now, fathers and brethren, to us has been given an opportunity, which is an exact counterpart of that seized by the American Board, only far grander and more splendid in promise. Beyond the Sandwich Islands, in the land first touched by the voyager to Asia, there lies an island empire, the Sunrise Kingdom. Did we study language to describe the present state of Japan and its people, we could find none more fitting than that used by Dr. Anderson, in describing the Sandwich Islands years ago. We see there "an entire people, in one compact group of islands, under one government, all easily accessible and singularly prepared for the Gospel." These are the isles which now wait for God's law, and it is no rhetorical figure, it is a plain statement of fact to say that

they expect us of the United States to bring the law to them. They remember that it was our people who first swung open the gates of their land to the world. It was a representative of our people who first took up his residence among them with a completed treaty in his hands. It was our people who built the first railway for them and set up the first telegraph line. Two-fifths of all their exports are bought by us. From our newspapers they get the world's news, except the scanty bits telegraphed through India or Siberia. It was our school system which they adopted as their model. It was our missionaries who began work among them ten years ahead of those from any other land. The type of Christianity in Japan, as far as it takes on any foreign features, is decidedly ours; and so it is plain that if there is any great mission field of the world which the Lord of the harvest has especially entrusted to American laborers, it is Japan. Since it is the Presbyterians and our old allies of the American Board who have gathered the majority of all the Protestant Christians in that land, to us has been given the foremost place in this work. How, then, may we best signalize the centennial which we this day celebrate? What token of gratitude and love may we most fittingly lay at the feet of our glorious King? I do not undervalue other offerings which have been named. I would not depreciate other enterprises which have been proposed. But, I do say this: if by self-sacrifice, by liberality, by noble endeavor, we would win for our royal Master at this time a trophy worthy of the age in which we live, there is but one way for it: we must gain Japan. Let us rally our churches, as one man, for the effort; let us summon our old comrades of the American Board to pour in their supplies of money and men; yea, let us invoke the aid of all in the United States who love the Lord Jesus Christ. In every great city of Japan and in every hamlet, on the mountain side and in the deep valley, let the Gospel be preached at once to every man, woman and child; then will the Spirit of light and love descend, and a nation will be born in a day.

The triumph which we believe draws near in Japan is but a presage of the result which we are assured will be seen over the whole earth. "This Gospel of the kingdom," says the King himself, "shall be preached in all the world, for a witness unto all nations; and then shall the end come."

His word is pledged to it. This Foreign Mission work shall be accomplished. The glad tidings of the Saviour shall be preached to every creature. The victorious end shall come. But with us it is left to determine whether that end shall be hastened or whether it shall be deferred. Shall we preach the Gospel at once in all the world unto all nations? Or shall

we by our faithlessness and lethargy hold back the Gospel, and delay the consummate hour? "The end," says the Master. The end of what? The end of this earthly conflict, with all its dust and toil and blood; the end of the sorrow and crying, the end of pain, the end of death. For then the Master will come the second time without sin unto salvation. He will make all things new. With His own light and power and beauty He will fill all things. Fathers and brethren, it matters not here whether we be Pre-millenarians or Post-millenarians, here we are all at one. For every friend of our Lord and Saviour there is but one blessed hope; it is His glorious appearing and the resurrection of the dead. We cast our eyes out over this earth on which we dwell, we see it turned by the curse of sin into one vast cemetery. Among the multitudes who sleep in the dust there are those dear to you who have fallen asleep in Jesus. Those bodies sown in weakness, sown in corruption, sown in dishonor, must lie in the grave till the Gospel has been preached unto all nations—till the end shall come. Here at this hour unlock the chambers of your memory, call up the vanished faces, and you have the high argument of the Foreign Mission work. For myself, standing to-night on this spot, I am encompassed with visions of the past. A little more than fifty years ago from the historic church in this city in which one of the venerable Assemblies now before me last week convened, there went forth a young bride, who made her new and gladsome home in the State of Virginia. Ten years passed, and a mournful procession, in which was a little group of weeping children following the silent form of the mother, who clasped in her arms an infant daughter, hushed like herself in death, came from the State of Virginia back to this city. Almost within a stone's throw of where I now stand the tones of the pastor of the First Church fell on my childish ears, as he invoked for us the consolations of God, and then those beloved forms were borne forth and laid to rest on the beautiful slope of Laurel Hill. And now after so many years I find myself brought back here by the hand of God to plead the cause of the dead, of all the sainted dead of us gathered here in this centennial year, of the sainted dead of all the centuries past. Those bodies which lie in weakness, in corruption, in dishonor, await the day on which they shall come forth arrayed in incorruption, in glory, in power, and amid the splendors of the new heavens and the new earth, they and we shall stand in the presence of our Lord and there shall be fullness of joy. And there shall be no more death, no more sorrow nor crying, no more pain. Oh, what heart must not long for that day! What voice must not pray that it may come quickly!

There is but one thing needed to usher it in. This Gospel of the kingdom must be preached in all the world for a witness unto all nations, and then shall the end come. Here in the hundreds of millions who have not heard the name of Christ we see our great task; there in the end we see our reward. Then, by the love we bear to the dead who rest, by the pity we have for the living who wait, by the loyalty we cherish to our King, who died for the world, let every man and every woman now rise to the work. Oh, speed the message of salvation across every ocean, carry it onward to every tribe. Press forward; tell the glad tidings to the next man and the next and the next. Let the wave of life and blessing sweep swiftly over the face of the whole earth, and then the triumphant end is ours.

HISTORIC PRESBYTERIAN CHARACTERS.

By Rev. Charles L. Thompson, D.D.,

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WALKING along the shores of Profile lake in the White mountains, the eye instinctively turns toward the great granite mass that, scarred and rugged, towers above the Western shore. A few more steps and what was an irregular-scarped cliff, the monument of prehistoric storms begins to give the rude semblance of a human face. A turn in the path, and the outline of "The Old Man of the Mountain" is full upon your vision, every feature cut clear against the sunset. The road of the centuries brings character into view. We do not need to describe a great man. We need only to get away from him. History sublimates character. The ages give perspective in which all littleness disappears and only true greatness remains. And what is history at last but the biography of greatness? "It is all to be explained from individual experience."

From this crest of the century let us look back upon the faces illumined by our position. Let us look along the cliffs of great events and see the men, who to their own age were an offense—to following ages, a mystery—but to us appear clear cut and beautiful, the incarnation of great ideas, and the exponents of historic epochs. We will travel to-night, not to see the Alps, the Pyrenees, or the Grampians, but the souls that look out from their stormy heights. An hour's walk through the Gallery of Battles, in Versailles, carries you through the romantic and thrilling ages of French history. A half hour among Presbyterian characters will imply three centuries of Presbyterian history, say rather of world-history; for in this period this world has sprung to its most splendid career.

Remembering that the centuries of time are to be explained by the hours of human life, let us find in men the origin and significance of our history. Presbyterianism stands for a definite whole of life and doctrine. We rejoice in its sunlight.

We have dwelt on the religious and civil liberty it fosters, on the systematic truth it holds, and the vital relations it sustains to all that is best in human progress. But these general ideas have men back of them. Shall there be a deliverance from Egypt? Then Moses must come. A protest against idolatry? Let Elijah spring like an apparition from the wilderness. An expectation of the Messiah? Let John the Baptist utter its voice. So, back of these last centuries, when humanity has taken a new direction, I am sure some men are standing whose vital force is with us yet. American Presbyterianism has a far and profound origin. Our sun had elsewhere its rising. That "lane of beams athwart the sea," that lit the *Mayflower's* path through the wintry ocean, traced back to Europe, reveals sunrise in many lands. Not alone does it gladden the dull Holland marshes; it plays on the Alpine range, shimmers over the Black Forest and transfigures the mists of Scotland.

It is an accepted philosophic fact that the combination of diverse elements in nature and life is the condition of the best and strongest forms. That combination has made the Anglo-Saxon the dominant race of modern history; it promises to make the American Republic the most vital part of Anglo-Saxon life. So our Presbyterianism is the last resultant of many forces. As the life of a nation has its prophet in the ideas and principles at the heart of it, so the past of our Church may somewhat forecast its future. To what conquests are the ideas which fashioned its childhood adapted to carry its manhood? What truths in their harmony and potency stand sponsors for its destiny? In the lives of men, in the iron of their blood, we will find the answer.

Studying the philosophy of our times and casting about for the shaping ideas of modern thinking, I perceive that chief among them all is the personal authority of God. It stands between a vapid spiritism on the one hand and a cold materialism on the other. It is the nerve of our best thinking, the force within all true heroisms, the conservator of our philosophy, the strength of our theology, and the tonic generally of modern civilization. Specially were the early centuries of our history times in which God's rule among men was cut sharp and deep into the popular consciousness. To that more than to any other one idea may be traced the robust and sinewy character of colonial life and the solemn earnestness of colonial struggles for independence. That truth, more than any other in the subsequent times of skeptical challenge of the throne of God, has been the tense and sufficient cable to hold both Church and State loyal to our historic antecedents and to enable us to keep our faith sternly with our fathers and our God. Perhaps the historic position of Israel is to be

repeated with us, to maintain as they did against despotisms on the one hand and effete civilizations on the other divine personality and human accountability.

When now we trace this nerve, that made us sensitive in our successes and courageous in our trials, back to its genesis through the perspective of three centuries, against the background of the snowy Alps there stands the colossal figure of John Calvin, the man who incarnates at once for the Church and the State the humbling, stimulating, and sustaining doctrine of the sovereignty of God. The great reformer was first a great student. The tiny gleam of a candle in an attic room often attracted the attention of people in the neighborhood of the College of La Marche. It burned on far toward the morning. Did ever one little candle send such beams? It went not out till the Reformation morning broke full on France. It will always be the supreme honor of Martin Luther that he laid the foundations of the Reformation. Many hands wrought upon the rising walls. But John Calvin sprung its arch from land to land, lifted its dome, the cynosure of awakening Europe, and gathered under it in compact organization the letters, laws and liberties of Switzerland, Holland, France, and Great Britain. At twenty-six, the profoundest scholar of his age, he wrote his "Institutes," in a Latin as pure as that of Livy or Tacitus. They became at once the fountain of a new theology in France, a text-book at Geneva and Heidelberg, and the standard at Oxford and Cambridge. For twenty-eight years only were his labors on earth continued, carried on in feeble and failing health; but he gave to the world scores of exegetical and doctrinal volumes, which remain as the monuments of an incomparable scholarship and an amazing industry.

Their first influence was felt in France; but from the beautiful hill above the "arrowy Rhone," the light went abroad among the nations. Geneva at once became the mother of Reformation and Liberty. For he who, once expelled from her gates, was afterward recalled to save the city, recast there the theological and largely the political thinking of the world. Great, not only in scholarship, he was the master organizer of Reformation times. The spirit which Luther evoked was a spirit of agitation through Christendom. All the elements, civil and religious, were in ferment. There was needed a catholic genius great enough to adjust, on divine principles, the relations of Church and State, to maintain liberty without license, authority without despotism, and a religion, true at once to the sovereignty of God and the brotherhood of man. Calvin reformed Geneva on principles which have made that city the "seed-plot of democracy" for two continents. The

man, sometimes called narrow, built so broadly that Bancroft says of him, "More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva and made it for the modern world the impregnable fortress of popular liberty." It is not, then, saying too much to affirm that the principles of this Reformer built the dykes that kept the waves of oppression from Holland and the bulwarks that flung backward the persecuting fury of the Guises in France; that they were the inspiration of Cromwell at Marston Moor, of Bruce at Bannockburn, and of Americans at Valley Forge and Bunker Hill. It is not the partial pride of a Presbyterian, but the impartial judgment of our national historian, which says, "He who will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty." Our history emphasizes this statement, for Calvinism was the doctrine that prevailed among the Huguenots of South Carolina, the early settlers of Pennsylvania, the Dutch on Manhattan Island, and the Pilgrims around Massachusetts Bay.

Equally is the influence of Calvin felt in the educational history of the country. We point, with commendable pride, to the public schools that dot every commonwealth and secure universal education, and to the colleges that, from ocean to ocean, plead for scholarship as the most eminent sign of national distinction. Calvin was the author of our system of free schools, opening them first in his own city, and his mark on higher education is manifest in the fact that most of the great colleges of our country have a distinctly Calvinistic origin.

But it is as a theologian that Calvin will live to the end of time. His system, starting from his conception of God and branching out into the entire domain of religious thought, at once gave order and force to the newly awakened thought of his own age, and has remained the nerve of every phase of reformative theology to the present time. The despised Vaudois lived again in France when she accepted the Protestantism of Geneva. English bishops put Calvinism into thirty-nine articles. Scotland put it into her "Solemn League and Covenant," and Northern Ireland, to which we are indebted for much of our most vigorous Presbyterianism, and most decided Americanism, had her blood enriched by the doctrines of Geneva filtered through the heart of Scotland.

Thus through various lands the theology of Calvin came to the United States. We would expect then to find the sovereignty of God stamped on our national beginnings. Though often denied, the records of it are abundant and explicit. We read it not only in the prayers on the *Mayflower* and the

religion of the Jamestown colonists, but emphatically in public documents and addresses in early colonial history. John Adams, when the fate of the Declaration of Independence hung in the balance of debate, declared "It is the will of Heaven that Britain and America should be sundered forever." Jefferson wrote the Declaration with no book at hand, but with the example of Swiss and Netherlands full in mind, he traced American destiny direct to "the laws of nature and nature's God," and the pledge of "life, fortune and sacred honor," is made sacred by "firm reliance on the protection of Divine Providence." More distinctly still, the Constitutions of the thirteen States make the idea of God the corner-stone, the Constitution of this noble commonwealth, as if taught from Geneva itself, declaring essential a "belief in God, the Creator and Governor of the universe, the rewarder of the good and punisher of the wicked." Thus the polity of Calvin, which combined authority with popular rights, finds noblest expression in the form and history of our government. If ever the time shall come when the idea of God shall be dim in our popular thought, when the tonic of it shall disappear from our theology and the reason for it seem to fade from our philosophy, we will only need to uncover colonial history to see it shine again in its brightness, as it shone in the theology of the reformer—Mt. Blanc among the snowy Alps.

In deference to the will of Calvin, there is at Geneva no monument to his memory. It is well. Even that noble elevation were too provincial. To American Presbyterians, surrounded by a heritage throned amid oceans, liberty's last best hope among men, it may profoundly be said—"*Si monumentum quæris, circumspice.*"

If the idea of God held a central place in our national beginnings, its correlate of a refined, self-reliant, and heroic manhood was equally pronounced. Indeed, they are the hemispheres of being. When Calvin organized the Reformation, he put the true conception of God at work among the forces of human nature. The result was a manly spirit, fitted to cope with the physical, civil and religious problems of a new nation. That heroism came out in the first settlements from New England to Florida, in the first debates in Congress and Synods, and in the battles of the Revolution to the surrender of Cornwallis. Tracing now its historic roots, we find them most conspicuously in the Huguenots of France, among whom the theology of Calvin had its earliest incarnation. And the man who stands for the loftiest spirit of the Huguenots is the Admiral Coligny. His heroism is the European type of every modern struggle for civil and religious liberty.

The core of his character was a deep religiousness. He was

in this the Cromwell of the French people. The will of God was his pole-star. While yet a Romanist, a prisoner in a Flemish castle, the true light just beginning to break on the soldier's mind, he found his only solace in deference to the will of God. And when near the end, wounded by an assassin, he calmed the turbulence of his friends with the same sublime submission—"The will of the Lord be done." Reserved and cautious, it required the consecrated enthusiasm of his noble wife to rouse him to arms. He hesitated not from cowardice, but from conscience; not from timidity, but tenderness. Shrinking from the sorrows which would come upon her, he offered her eight days to consider whether he should plunge to the rescue of Protestantism. With Spartan spirit she cried, "The eight days are past already." This parted the last strand that held him to Rome. Distinctly renouncing every human ambition, exclaiming, "In the name of Jehovah we will set up our banners," he advanced to the conflict, not, indeed, with the dash of a Condé, but with the resolute earnestness of a man who could "reach a hand through time" to measure far results. Through the alternations of battle he held his army to the loftiest convictions. After his first victory he drew his soldiers into line to sign a solemn "League and Covenant." In his army, as with the English Puritans, the voice of prayer and the singing of psalms blended with the roar of battle. In intellectual qualities more like Grant than any other captain, strict in discipline, reticent, stubbornly courageous, clinging to the main issue, not elated by victory nor depressed by defeat, terrific in assault, and still more masterly in retreat; in his moral qualities more unselfish than Cromwell, as true as Washington, as devout as Adolphus, he held his way through open assault and secret plot, sleepless, tireless, undaunted, the very ideal of Christian heroism. And when the night of his martyrdom came—came because his heart was too confiding to believe in the colossal perfidy of Catherine de Medici—it found him asleep as if in the arms of God. The cry of the assassin, bursting his chamber door, only composed him to prayer. His serenity did not leave him then. The majesty that had marked his life sublimated his death. Its spirit passed on into the lives of the Huguenots everywhere. When Louis, that small great man who was "little in war, little in government, little in everything but the art of simulating greatness," revoked the Edict of Nantes, a half million of the best sons of France were driven from their native land to sow the seeds of valor along the Rhine, the Maas, the Thames, and the Hudson. Their mark is to-day on all our greatness. Their heroism lived again in the Revolution. The hall in Boston first consecrated to liberty was the

gift of a Huguenot. Our easternmost college bears their name. In Florida and South Carolina the exiles from Languedoc, men of whom it has been said that they had the virtues of English Puritans without their bigotry, found a refuge from oppression and a temple for worship. Thus, long before the chivalric devotion of LaFayette, we were bound to the land of arts, romance, and heroisms by the immigrants who, from the Penobscot to the Santee, avowed the simple faith they had received from Geneva and translated into martial valor on the fields of St. Denis and Orleans. Our Statue of Liberty in the New York harbor shines East and West. There is in it a ray of French Protestantism which, East and West, has kept loyal faith with the kingship of God and the rights of man.

Another phase of Calvinism has come to us through Scotland and Ireland. If Calvin represented the sovereignty of God and Coligny the dignity of man, it was reserved for Scotland to wage war with princes for the Kingship of Christ and the Lordship of Truth. John Knox was the ruling spirit of the storm. Called from the people, it was his destiny to confront kings and queens, not in smooth phrases of the court, but in the stern severity of the truth. He had a various fitting for his work. Now a student, then a priest, then a Reformer, called at St. Andrews as suddenly as Saul at Mizpeh, afterward a prisoner, enduring the horrors of the French galley service, and last of all a student once more, and at the feet of John Calvin. So he rose to his stature and his work. Since the days of Israel, when a prophet now prayed on Carmel, and now dared Jezebel at Jezreel, history presents no figure bolder than that of Knox, now praying in his garden, "Oh, God! give me Scotland or I die!" and now confronting the queen at Holyrood Castle. A man not so catholic as Luther, nor so scholarly as Calvin, yet in the quality of his courage and the singleness of his devotion without a superior in the reformative ranks. An exile from his country, his calling haunted him. One starry morning, rowing a French galley in sight of the white towers of St. Andrews, with the outlook of a prophet he exclaimed: "It is the steeple of the place where God first opened my mouth in public to His glory, and I am persuaded I shall not depart this life till my tongue glorify His Godly name in the same place." His life was one long protest—stormy battle with popes and princes. He was held to his purpose with a courage so sublime as to constrain the Earl of Morton to say at his grave: "There lies one who never feared the face of man." Of him Carlyle says: "He is the one Scotchman to whom above all others his country and the world owe a debt." And Froude as justly says: "No grander figure can be found in the entire history of the Reforma-

tion in this island." That figure gets ever larger as it recedes. What William the Silent was in the Netherlands, that was Knox in Scotland—a bulwark which flung back oppression as the rock flings back the sea.

And what bearing on American Presbyterianism have the struggles of John Knox? Much every way. The first English-speaking General Assembly, numbering only six ministers and thirty-four laymen, met under Knox in 1560. To-day more than twelve thousand ministers and churches look back to that small Assembly as the historic mother of us all. That Assembly had a lineal successor in the First Assembly in Ireland in 1642, and both of those in our own Assembly, whose centennial anniversary we keep to-day. Among our first immigrants were many Scotch-Irish. The First Assembly was composed largely of their children. Its first convener was a lineal descendant of John Knox. There is no stamp on our Presbyterianism to-day so decided as that which Scotland gave, nor is there any land where Knox's guiding principle of the absolute independence of Church from every form of State control has found so fine an illustration as here.

There is no time to-night to even sketch the other beams that from across the sea contribute to the brightness of this day. But justice may claim one moment to speak the name of William of Orange, to recognize the important relations of the Dutch Church to our own, to honor the heroism and orthodoxy of those teachers of the Pilgrim Fathers; one moment to speak of the marvelous force of the Protestantism of the Palatinate that lives in many of our Presbyterian names and has impressed so profoundly alike our scholarship and our theology. Thus the prism of three centuries resolves our daylight. From violet to blue, it deepens from the flowers of France to the Alpine skies, yellow and orange bands stretch from Heidelberg to Holland, green on the Green Isle, and royal red in the land that owned no king but Christ.

The men thus sketched had worthy successors among us. The spirit of freedom, which the old world brought to the new, has inspired our Presbyterian history. It was a Presbyterian graduate of Princeton, Ephraim Brevard, who wrote the Mecklenburg Declaration, a pen-stroke that, in 1775, separated one county in North Carolina from the British crown. And when the Declaration was under discussion in this city, it was John Witherspoon who, when Congress for a moment wavered between the slavery and liberty of the nation, lifted his voice till the old hall rang again. "For my own part, of property I have some, of reputation more; that property is staked, that reputation is pledged on the issue of this contest." His name is on that roll of honor, the signers of the Declara-

tion. To that distinction his monument in Fairmount Park can add how little; but it may attest to future times the fact that the father of our Church committed American Presbyterianism to the defense of American liberties.

Our Church, though conservative, did not lack in the evangelizing spirit. The fire first kindled by Whitfield was scattered from New England to the Carolinas by Presbyterian ministers, among whom the names of the Tennants ever deserve grateful mention. Intense in their convictions, extreme sometimes in their judgments, they had hearts like old prophets, and zeal like apostles for the extension of the kingdom of Christ.

Neither the spiritual nor the intellectual side of our Presbyterianism can be said to be unworthy of the reformation type so long as the names of Archibald Alexander and Charles Hodge are remembered among men. To speak these names is to recall to our memory a saintliness like Melancthon's and a defense of the faith like Calvin's. In the forensic arena, the high debates of the Westminster Assembly had a ringing echo in our own Assemblies, when were heard the voices of Thornwell and Robert J. Breckenridge.

We have likewise been true to that expansive genius of original Presbyterianism which sent Huguenot missionaries to Brazil and Florida. For we have helped to organize modern missions, whose daring conception is "The World for Christ." Many men share this honor; but chief among them may be called the name of a layman, who surrendered brilliant political prospects that he might organize our Church for missions. That name is Walter Lowrie, who gave to this great cause his personal ambition, his life-long services, and his eldest son a martyr to China.

When thus I analyze the elements of our greatness, this tree of Presbyterian life that shadows a continent and has fruit for the world, I perceive much history has lifted and shaped it. The soil of Switzerland is in its roots, the blood of Holland is in its veins, the free breath of Scotland is in its leaves.

Our history may well embolden an outlook toward the future. That outlook is broadened when we read the past in the light of the present. We accord peculiar honor to the fatherlands and their heroes, when we claim a progressive Church and declare that our inheritance had such vitality that we have improved on the original type. Our doctrines are broader, our spirit more catholic, our missionary conception more daring—more Christlike. We bear the lineaments of our origin, and are proud of them, but the type is American and good for a march around the world. Our spectrum holds the best metal of the old saints, and the living light of to-day.

A feeble ray, that light crept on Long Island and the shores of the Chesapeake. To-day a hundred colleges flash it forth, and eight thousand ministers carry it on. It has crossed the continent and the Pacific, and its arrows of sunrise pierce the Himalayas.

Mr. Ruskin tells of the possible changes of a handful of earth picked up from the streets of a manufacturing town. In it are clay, sand, soot, and water. Give it time enough. and the clay becomes a sapphire, reflecting rays as blue as heaven. The sand becomes an opal, the soot a diamond, and the drop of water a blazing star of snow. So wonderful is the chemistry of nature with its law of co-operation. Handfuls of dust, blown about Alpine and Scottish hills, dust of the martyrs of our faith, the ages are thine, and the economy of God! His chemistry never fails. The ashes of Wickliffe, which the Avon to the Severn took, the Severn to the sea; of Hamilton blown over Scotland; of Calvin in their nameless grave, wrought upon in the laboratory of ages are the foundations, opal, sapphire, diamond, of that vast temple covering earth and sea, whose walls shall be salvation, and whose gates shall be praise.

CLOSING ADDRESS.

By Rev. Jerry Witherspoon, D.D.,

Nashville, Tenn.

THE commemorative, or monumental spirit, has of late possessed our American people. As a sort of contagion, it spreads. It prevails in the circles of literary, political, military and artistic life. The influence, entirely wholesome, as we believe, invades the Church and prompts to a commemorative recognition of achievement that is thought worthy of it. Within the latter half of this century, stones have been piled, marble chipped and bronze moulded to embody popular applause of civic virtue, warlike genius and pure patriotism. It is no waste of time or money to perpetuate, by suitable memorials of stone or brass, the influence of lives that were good and great. Without inspiration from the past, it is barely possible for nations or men to touch, in character or achievement, the level they might otherwise reach. What *is* comes largely from what *was*. The spirit of yesterday lives and moves in to-day. The tree that gives the birds a shelter in its boughs, or the animal a place of repose in its shade, is the outcome of a tiny plant that slumbered in the seed. When we have reckoned justly our debt to the past, we are prepared to serve our generation best and pay to the future what we owe.

The services of many patriotic citizens of our land in the past few decades have been commemorated. A monument to our first President and the leader of the colonial struggle has risen to catch the sun's earliest ray and reflect his parting glow.

Above the tomb of Abraham Lincoln, at Springfield, has been placed a popular testimonial to his gifts and services as one of those illustrious men who preceded and succeeded him in the presidential chair. From the eastern porch of the Tennessee Capitol, the visitor sees an equestrian statue of the Sage of the Hermitage and the hero of New Orleans—Andrew Jackson. People from all sections of our land view admiringly that massive tribute to a man who had Presbyterian faith in his heart and Presbyterian blood in his veins—a man of steel, "self-poised," as one who has gracefully said, "like the magnificent bronze charger on which the sculptor has placed him, to ride through the future ages!" Memorials to civil, literary and military success spring around us. Let them stand. To the memory of men like Thomas and Lee

Garfield and Stonewall Jackson, commemorative honor has been paid.

The contagious spirit of *monumentalism*, coining a word for the occasion, is suffering no decline. I would erect no quarantine against its spread. Its prevalence should be welcomed, elevating as it is to national life and stimulating to American plastic art.

To know how the stone and bronze fever rages, you have only to note the anniversary celebrations reported in the public prints; listen to the harangue of the centennial orator, who is truly abroad in the land; estimate the cost of shafts and statues being ordered from jubilant sculptors and stonemasons over the land; see how public building, park, college campus and battle-field, are filling up with costly memorials to success in letters, politics or war, and consider the sums of money now appropriated by legislatures like that of New York and other States, to honor the valor of fallen sons. It is estimated that four hundred thousand dollars are available, by legislative enactment, for purposes like this.

Brethren and friends, the proceedings of this day, provided for under the action of the Omaha and St. Louis Assemblies, remind us that dignified, conservative Presbyterianism has yielded to the tendency of the times and has become the victim of the memorial contagion.

We propose rearing no pillar like that raised to honor Washington. We have no four hundred thousand dollars to lay out in shafts for the graves of men like Francis McKemie, Matthew Hill, William Tennant, Jedediah Andrews, Nathaniel Taylor, Samuel Davis and Alexander Craighead. Passing the first centennial mile-stone on the march of organized American Presbyterianism, we shall not imitate Israel by rearing an altar of stones to show our debt to a glorious past that pours its inspiration into the soul of every true Presbyterian to-day, and by its fragrance of divine goodness to our American Church for a hundred years, invites us to a grateful consecration at this hour. While it is true that in this historic city, the cradle of constitutional liberty and the birthplace of organized Presbyterianism, we shall lay no stone, nor consecrate a bit of bronze to the sacred uses of commemoration, yet that these exercises are preëminently proper for a Church with a history like ours and that they will, under God's blessing, leave their impress for good, there is no ground for doubt. If we turn our steps homeward, with our blood quickened by the memories of the past; our hearts humbled before God by the thought of His goodness and our unfaithfulness; our fraternal sympathies intensified; our eyes opened to the possibilities of growth and activity before our Church in this land and in the

outlying fields of foreign missionary effort and with the conviction increased, that the doctrines of our standards are as worthy of credence and industrious promulgation to-day, as when Andrews preached them in the "Barbadoes Warehouse," James Anderson advocated them on the banks of the Hudson, Josias Makie heralded them beside the Elizabeth river, or Charles Cummings proclaimed them where the Watauga and Holston join their currents with the curving Tennessee, this meeting of our Presbyterian clans in 1888 will have met the purpose of its projection a year ago, and left a blessing on our Church whose fruit shall be gathered in the years to come.

From the doings of this centennial day, if God but add His blessing, good results must needs follow. The retrospect prompted by the celebration will, 1. *Awaken and sustain a sense of dependence upon the God of our fathers.* At Kadesh-barnea, Moses, the man of God, exhorted the tribes to review of their course from Horeb to where they stood with the goodly land before them. The divine presence had attended them along the way. But for His care they would not have survived the march, and without His intervention the land could not be possessed. God sent these wandering people bread from the heavens, water from the rock and preserved the shoes and garments they wore while pillars of cloud and fire bespoke His presence and pointed them the way to Canaan. Against the enemies waiting to dispute their possession of the land they would be as incapable of contending without His help as they were dependent on His bounty in the wilderness. The whole situation, with its retrospect and prospect, was enough to teach humility and throw them upon God in an implicit trust. Under the date of 1723, George Gillespie, of the Synod of Philadelphia, writes to a brother in Scotland thus: "It would appear that our glorious Christ hath great designs in America; though I am afraid not to be effectuated in my day." Says he, "There are not above thirty ministers and probationer preachers in our Synod." In 1788, when the Synod resolved to organize the General Assembly, the sixteen Presbyteries that were to form that Assembly over which John Rodgers was called to preside and to which John Witherspoon preached the opening sermon, consisted of 177 ministers, 111 probationers and 419 churches. A year later the churches had increased to 432, with a membership of 18,000, contributing to mission causes eight hundred and fifty-two dollars. When we compare the present with the past we feel that God has helped us and given enlargement to our Zion; that the pioneers struggled on against discouragement, like Caldwell, of Elizabethtown, New Jersey; McWhorter, of Knox's brigade Adam Boyd, Daniel McCalla and George Duffield; that th

handful of corn on the tops of the mountain grew on, until to-day the 18,000 have come to be almost a million, we must give the praise to our Covenant-Keeping God. Extend your view eighty-two years back of 1788 and you see a still more inconsiderable beginning of things. We are more than ever convinced that the God whose presence with Israel was symbolized in the guiding pillar of cloud, whose blessing on Gideon made 300 with their pitchers rout Midian on the field and who helped Elijah to a splendid victory on Carmel, has piloted American Presbyterianism through the perils of a century and has rendered all its efforts towards aggression and defense successful. Eighty-two years back of the first Assembly we see a Presbytery with seven ministers: Andrews, Taylor, Wilson, Davis and McKemie, with two Scotch missionaries lately arrived. This was the handful of corn, the fruit of which is shaking to-day. This is the bush that has grown into the tree under whose boughs we rest to-day, after a hundred and eighty years of growth. It was fitting, in view of the hardships attending the founding of our Church in the New World, and the difficulties to be met in its extension, that the text for the opening sermon at the first Assembly should have been II Cor. 3: 7, teaching that man is *insufficient*, but God is all-sufficient. "*So that neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.*"

2. The observance of this day should move our Church, North and South, to *embrace* as well as *measure her opportunities* in this land and others. Our ears must indeed be heavy if out of that past we honor to-day there is not heard a voice to quicken our steps in the march of progress. Ours is called the "Sæculum Evangelicum"—the age of evangelism. The Church should assume more and more the attitude of aggression. We have been on the defensive long enough. Propagation of the truth, rather than further sharpening of its definitions, is the demand of the hour. We have been determining the King's Crown rights; let us go and win them as He bids us. We have been whetting the sword and judging of its temper, let us go and use it. Missionary triumph is the wonder of our age—

> "We are living, we are dwelling,
> In a grand and awful time,
> In an age on ages telling,
> To be living is sublime."

The talk of forming a language for the whole world to use may be a random prophecy of a day when the race evangelized shall employ the language of Heaven. The Presbyterian Church in the United States! The very name should inspire zeal. The Tarshish seamen asked Jonah, "*Whence*

comest thou; what is thy country?" To us this same question comes. Others have told us to-day what a door is open to us and how our responsibilities bear proportion to our opportunities in all their amplitude. In America is to be solved the problem of the world's civilization. What imagination can compass, what tongue portray the future of this land?

"A glorious land,
With broad arms stretched from shore to shore,
The proud Pacific chafes her strand,
She hears the loud Atlantic's roar;
And nurtured in her ample breast,
How many a goodly prospect lies,
In nature's wildest grandeur drest,
Enameled with her loveliest dyes."

To-day the centre of population is moving westward, and the child is born that will hear the hum of two hundred millions of people in our country. Shall these coming multitudes be Christianized? The answer depends in part upon the Church whose centennial has been celebrated to-day. God has put the land before us; let us go over and possess it.

3. Ere I close let me say, the celebration will have in part failed if it does not *deepen our love for our Church.* Our Church lays claim to catholicity of spirit, but this need not interfere with devotion to her doctrines, institutions and traditions. The organization of the first American Presbytery was effected in a spirit of tolerance. To form it came the Scotch-Irishman, the Scotchman, the Irishman and the Puritan missionary from New England, while London Presbyterians supplied the funds for their support. We may well love our Church for her broad fraternity toward all who reflect the image of Christ. "Presbyterianism," says one, "is truest to catholicity in that it insists upon those things that are truly catholic and declines to mingle with those things that are not catholic." Our Church may be loved for the honor she puts on the Word of God, demanding that every doctrine and rite shall find its authority in the Book, "the only infallible rule of faith and practice." We may love her for her thrilling history, for her martyrdoms to principle, for her army of confessors, for her strenuous maintenance of the principle that none but God can bind the conscience, for her friendliness to liberty, for the part she has borne in the promotion of civil and religious reform, and for her adherence to that form of belief which, to use the words of Froude, "has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation." Then, with dependence on God, with enlarged appreciation of opportunity and intensified love for our Zion, may we enter the second century of organized life as a Church.

HOME MISSIONS.

By Walter W. Moore, D.D.,
Hampden-Sidney, Va.

THE pioneers of the Home Mission work in America were those expatriated Presbyterians from Ulster who, two centuries ago, landed on the banks of the Delaware. Their successive migrations Southward laid the base line of all our subsequent work in the Southern States. They built a chain of churches from the Potomac river to the Savannah, through the heart of Virginia and the Carolinas, which have ever since constituted the Presbyterian stronghold.

It is important to bear in mind that from the beginning this sturdy element was the back-bone of the Revolution. These were the men who settled the historic county of Mecklenburg in North Carolina, and to whom Mr. Bancroft referred when he said that "The first voice publicly raised in America to dissolve all connection with Great Britain came, not from the Puritans of New England, not from the Dutch of New York, not from the planters of Virginia, but from the Scotch-Irish Presbyterians of North Carolina." Fourteen months after that memorable action, when, in this city, the Colonial Congress was hesitating to pass the Declaration of National Independence, it was the eloquence of an illustrious Presbyterian their swept the waverers to a decision—John Witherspoon, the only minister of any denomination who signed that immortal document. Later still, in one of the darkest hours of the Revolution, the great Washington himself said that, should all his plans be crushed, he would plant his standard on the Blue Ridge, and, rallying round him the Scotch-Irish, make a final and successful stand for freedom on the Virginia frontier. To this sterling strain belongs the unique distinction of being the only race in America that never produced a Tory. In fine, as Dr. DeWitt has well said, while the Quakers were non-combatants and stood aloof from the conflict; while the Episcopalians as a rule were against the colonies and in favor of the Crown; while the Methodists followed the mother Church and imitated John Wesley himself in their denunciations of the revolting Americans, the Congregational ministers

of New England, and the Presbyterian ministers from Long Island to Georgia, gave to the cause of the colonies all that they could give of the sanction of religion. The Presbyterian ministers upheld it in the pulpit, in the press, and on the field, some of them becoming both chaplains and commanders.

Historical Conspectus of Home Missions.

These familiar facts are by no means irrelevant to the history of Home Missions. They gave Presbyterianism her coigne of vantage for evangelizing America. That Church which had been the chief champion of civil and religious freedom, and whose form of government was the mould of the Republic, held a unique place in the affections of the people. Her loyalty to the cause of Independence made it peculiarly appropriate that she should give the Gospel to the new nation and conquer this continent for Christ. The great men who composed that first Assembly saw and seized the opportunity. With but few exceptions they were themselves home missionaries, and the subject which excited their deepest interest was the work of carrying the Gospel to the outlying districts of the Synods. If the Presbyterian Church has forfeited her empire in America, the reason is that the supreme importance of this subject and its vital relation to every other branch of our work have not been so fully recognized by later Assemblies as by those farsighted patriots of 1789. They knew their work and did it. How wisely they organized and how zealously they labored may be seen in part by the results which can be tabulated to-day, notwithstanding all the sterile controversies and baneful dissensions of their successors. There were 16 Presbyteries then, there are 389 now; 177 ministers then, 8333 now; 419 churches then, 11,212 now; 15,000 members then, 992,305 now. The population of the country then was 3,000,000, now it is 60,000,000. The increase of population in the century, therefore, has been twentyfold, that of our communicants more than sixtyfold. The collection for Home Missions in 1789 amounted to $400, in 1887 nearly $900,000. During the century over 3,000,000 souls have been added to the Church on confession of faith. These cold figures alone tell a stirring story of Home Missions.

The brevity to which I am constrained forbids any detailed description of this marvelous growth. But the scantiest resumé of our subject would be incomplete without some reference to that constellation of missionaries raised up in the great revival at Hampden-Sidney in 1788, each of whom itinerated vast regions of country on a salary of $200 a year; to the men of Redstone, who planted to such purpose that

there are now over thirty Synods in the transmontane West, where a century ago there was but one Presbytery of four ministers; to Thomas Cleland, who preached the first Presbyterian sermon in Indiana in 1805; to David Rice, the morning star of Presbyterianism in Kentucky; to Samuel Doak, who carried the first library across the Alleghenies on horseback to endow his log college in Tennessee. And what shall I more say? For the time would fail me to tell of Templeton, and of Hall, and of Cunningham, and of Henderson; of Blackburn also, and Porter, and of many others who through faith preached the Gospel from the Chesapeake Bay to the Mississippi river, and whose names are imperishably associated with the early evangelization of the South and West. Suffice it to say that since the beginning of the century the Presbyterian Church has contributed to this cause over $10,000,000 and sent into the field more than 50,000 missionaries.

Work Among the Negroes.

But, with this hurried glance at our earlier missionary operations in the South and these brief statistics of our work in establishing and extending the Redeemer's kingdom throughout the country, I must pass on to speak of our work for the blacks and of our mighty task since the emancipation of the slave unfettered the South and opened the way for the unparalleled expansion of the last twenty-three years. That Dutch skipper who in 1620 landed the first cargo of African slaves on the shore of Virginia, meant evil against those helpless savages, but God meant it unto good, to preserve much people alive, as at this day. Sold by the States in which their labor was not profitable and bought by the States in which it was apparently profitable, they were inevitably massed in the South, and thus our special work in the department of Home Missions was cut out for us and laid to our hands. The manner in which that work was accomplished will reflect eternal honor on the Christian people of the South. Never in the history of the world, with perhaps a single exception, has a nation been lifted from a plane so low to a plane so high in the same length of time. Compare for a moment the native African with the American slave of 1863. In that very year Sir Samuel Baker wrote in his journal the following estimate: "Human nature viewed in its crude state, as pictured among African savages, is quite on a level with that of the brute, and not to be compared with the noble character of the dog. There is neither gratitude, pity, love, nor self-denial, no idea of duty, no religion; but covetousness, ingratitude, selfishness, and cruelty." And in 1872 he adds: "The treachery of the negro is beyond

belief. He has not a moral, human instinct, and is below the brute. How is it possible to improve such abject animals?" Such were the degraded savages who were brought to our shores over two centuries ago, and for whose salvation the Christian men and women of the South have labored all these years. And with what result? In 1865, of the four million slaves in the Southern States, belonging to the same brutal race described by Baker, "all had been brought under the influence of Christianity, and half a million were members of the Church of Christ." The highest authority on this subject in the world has said that "the astonishing progress made among the colored people since their freedom was made possible by what had been accomplished for them before their freedom."

But the loss of $3,000,000,000 invested in slavery, and of four successive crops, the devastation of the country, and the struggle against starvation, made it impossible for the Southern people to do for the negroes after the war what they had done before. At this juncture, however, the Christian people of the North took up the work and carried it on with such vigor that since the emancipation over half a million more have been added to the various denominations. I would not imply that the South has neglected this work since the war. Years ago our General Assembly organized the work among the negroes as a distinct department coördinate with Sustentation, Evangelistic Work, and Ministerial Relief, and in 1876 the institute for the training of colored ministers was established at Tuscaloosa, Alabama. This was the first step in this direction taken by any Southern denomination. In the meantime, as we have seen, the Northern Church also had been pushing the work, and now reports 15,880 communicants, six higher institutions of learning, enrolling 1800 students, and 103 parochial schools, with a total attendance of nearly 10,000 pupils. Both South and North have done nobly.

But, after all, the proportion of professed Christians among them to-day is but little larger than it was in 1865, and the number of those who honor that profession is notoriously small. The race is rapidly multiplying. There are now, probably, 8,000,000 of them. One-fourth of this number are improving. Three-fourths are little better than heathen, and in some parts of the South they have been steadily retrograding since the war. Illiteracy is on the increase among them, the last decade showing an increase of 300,000 ignorant blacks. Of their 2,000,000 children of a school age, 1,103,000 are out of school, because there are no schools for them. These are startling facts. Here are these millions of semi-barbarians, ignorant, immoral, superstitious. They are here to stay; for

while there is little doubt that the ultimate purpose of God in bringing them to America was the evangelization of Africa, it is equally plain that the great body of them will remain in this country as a base of operations for that sublime mission. Hence, self-interest and patriotism, as well as love for souls and the honor of our Redeemer, conspire to emphasize our duty to these heathen at our doors. And, as Judge Tourgee has said, "It is the grandest mission ever yet laid on the heart and brain of a Christian nation." Where, even in the foreign field, can we find a work of more importance or more promise? There are here no difficulties of language, no barriers of ancestral idolatry, no necessity for long and laborious years of sowing without reaping. All this preparatory work has been done; these people are no longer savages; many of them are being educated; and thousands of them are thirsting for truth. Their rapidly developing race-pride and desire for religious independence only enhance the value of our opportunity. If we are seeking that investment of our work and money, which offers the minimum of risk and the maximum of profit, here it is. One of the most earnest and intelligent negroes in Virginia says that, "If the colored people of this Southland are ever to be elevated intellectually, morally and spiritually, the Presbyterian Church must have a distinguished part in bringing it about." He is right. The type of piety most needed among these impressionable people, whose religious services too often consist of senseless harangues and wild excitement, is that sober and intelligent type developed by the Presbyterian Church. What shall be our record for the coming century? What shall be our influence upon the future of the American freedman, and upon the destiny of the Dark Continent?

Growth of the Southern Church Since the War.

Church extension among the whites was, of course, arrested by the civil war. Then came the horrible saturnalia of Reconstruction. The fortune of the South had consisted chiefly of slaves and land. The war obliterated one part of this property and depreciated the other to a degree, which, in many cases, made it a burden rather than a support. Under such conditions, impoverished and crippled, the Southern Church began her career as a separate organization; and yet, as we contrast her strength to-day with her strength then, we have abundant reason to thank God and take courage. Her growth has been wonderful. When organized in 1861 the General Assembly included 47 Presbyteries, 700 ministers, 1000 churches and 75,000 communicants, about 10,000 of whom were

negroes. It includes now 69 Presbyteries, 1173 ministers, 2236 churches and 150,398 communicants. The number of both churches and communicants has more than doubled. And this is but the beginning of our growth, merely the big drops before the shower, as I shall now endeavor to show.

The Outlook in the South.

In 1776 the primacy of Virginia among the colonies was undisputed. In 1860 she had been reduced to the fifth place among the States, two of her superiors in wealth and population having been carved out of her own north-west territory. Do you ask the explanation? It was the curse of African slavery. The largest crop of cotton ever produced under that system was less than 5,000,000 bales (1859–'60). In 1882–'83, only sixteen years after a desolating war, the magnificent total of 7,000,000 bales demonstrated the superior efficiency and fruitfulness of hired labor. The meaning of these facts is this: The slave was not so much shackled by the South as the South was shackled by the slave. And when she sought political independence by secession God gave her instead industrial independence, not through victory, but through defeat, and for proof we point to her phenomenal progress since 1865. "The new South" is a reality, notwithstanding the attempt of an able, but reactionary, minority to expel the phrase and deny the fact. But the new South, while by no means a replica of the old, is yet the creation of the same forces, and demonstrates to the world what that great people is capable of when relieved of the paralyzing incubus of slavery. It is chiefly the enterprise of her own citizens which has lifted the South out of the ashes to which the war consigned her. Her prosperity has every promise of permanence. The pyramid is no longer on its apex, but on its base, for while cotton is still king—in an important sense—we have learned that the $400,000,000 annually received from that crop will make us truly prosperous only when the supplies which produce it are home raised, and when our own vast natural advantages for spinning and weaving our staple are utilized. So that just as the political power, which was wielded by an oligarchy before the war, is now diffused among the people, so the wealth which was then congested into one plethoric channel is now widely distributed by means of diversified crops and home manufactures. Not less marked and full of promise are many of the changes in the people themselves. The severe privations endured for a few years after the war developed a frugality unknown before, and the *laissez faire* of the typical *ante-bellum* Southerner has been transmuted into the activity

and push which were once thought peculiar to the people of the North.

Of course we still have among us croakers who remember that the Virginia sunsets before the war were much finer than they are now, who deplore the loss of "individuality" on the part of the South and see only evil in the cosmopolitan cast of our civilization, who publish periodical Jeremiads over the influx of "Northern ideas," and can demonstrate to their own entire satisfaction that the South is growing poorer every day. But the battery of facts is gradually thinning the ranks of even these pessimists. When they speak of mortgaged farms in Georgia, it can at least be answered that the mortgages on the farms of ten of the "prosperous" Western States aggregate $3,422,000,000, Ohio leading the list with an aggregate of $701,000,000. The statistics show that of the fourteen Southern States there are only four in which the capital invested in new enterprises in 1887 is not double the amount invested in 1886. What do these facts mean? Why, in connection with the balmy climate and boundless resources of the South they mean unexampled wealth, population, and influence. And to us they mean that *here* we should make our largest investments of labor and money for domestic missions. We are told by Humboldt that one of the soldiers of Cortez sowed the first wheat in America. He had but three grains, which had been found in their supply of rice. But those three grains he planted in the right place, and in 1880 our wheat crop was 460,000,000 bushels. Such were the dividends on that judicious investment.

Montesquieu declares that "Climate is the most powerful of all empires, and gives guaranty alone of future development." In Dakota last winter 113 persons perished in a single blizzard, some of them within a hundred yards of their homes. Is it not certain that the intolerable climate of the North-west will eventually turn the tide of immigration to the soft and salubrious South? In 1882 that immigration reached the enormous total of 800,000 souls. Thirteen States in the Union have less population than that, and seven of the thirteen are in the South. A Philadelphia orator has recently said that, "The land for the homes of our future growth is not in the West, nor in the East, nor in the North; it is in the South, where there are more unimproved and improvable acres than the present total improved land in all the States of the Union excepting Illinois." This testimony is true. Yet very few even of well-informed people are aware of the vast extent of our territory. How many of you are taken by surprise when I announce that there are eight States in the South larger than Pennsylvania, and yet not one of them has half the population

of Pennsylvania! One of those eight States has an area of 274,000 square miles, that is to say, it is larger than all New England, New York, New Jersey, Delaware, Maryland, Pennsylvania, Ohio and Indiana combined. Texas is not only the grazing ground of a continent, but has "a rich and diversified soil, producing wheat as in California, corn as in Illinois, and cotton as in Egypt." These data, taken in connection with her genial climate and uniform temperature, explain the fact that in fifty years her population has increased fiftyfold. In 1838 it was about 50,000. It is now over 2,000,000, though "not one-fifth of the area of Texas is yet occupied or utilized."

Again, the three principal lumbering States in the Union are Michigan, Wisconsin and Minnesota. The timber area of the South is four times as great as theirs, affording lumber of equal quality and more numerous varieties. Arkansas alone has 30,000 square miles of forests, an area equal to two-thirds of Pennsylvania. The same State has 12,000 square miles of coal fields and between 3000 and 4000 miles of navigable streams—more than any other State in the Union. When I add that her fine fruits carry off the premium in competition with California, you will be prepared for the statement that her population has doubled in the last decade.

Such facts are the logical foreground of our calculations for the future. But why should I attempt here a description of all the crowned States of the South? In agriculture, in mining, in manufacturing and in lumbering, if not in stock-raising, the South is destined to excel every other part of our country. And why should she not compete with the North even in commerce, when the teeming products of both West and South shall eventually seek the ocean by the shortest line of land transportation? A glance at the map with this thought in mind will suggest a great future for our seaboard cities. In short, your veteran statesman, Judge Kelley, was right when, in his recent book on the South, he said: "She is the coming El Dorado of American adventure."

It is a notorious fact that the railroads built up the West. In 1840 Illinois land glutted the market at $1.25 an acre. In 1880, when she had a mile of railroad to every seven square miles of territory, her lands averaged from $30 to $50 an acre. Now, when the fertile South is gridironed in that way, who can estimate her wealth? And the time is not far off. In 1880 the United States built more miles of railway than all the world beside. Many of these lines are reaching Southward, and farmers, tradesmen, capitalists and mechanics are beginning to move, as if by instinct, to the future seat of empire. For instance, a vast tide of immigration is pouring into Northern Alabama and the contiguous territory, outstripping

the means of grace and appealing to the evangelistic agencies of the Church. That tide will continue to flow without an ebb for many years. Mining and manufacturing towns are springing up in every direction, and the day is not distant when the iron crown of Pennsylvania shall adorn the brow of Alabama. The gentleman who is at this moment speaking in the adjoining hall, and who is recognized as an authority on the subject of Home Missions, says that a field promising larger and more immediate results is open in Northern Alabama than is to be found in any part of the West with which he is familiar. But even in the older States there are vast populations absolutely unreached by us. In 1884 there were said to be 42 counties in Virginia without Presbyterian preaching, in North Carolina 34 and in Kentucky 50. These, remember, are our strongest Synods. Then what must be the destitutions elsewhere? A recent report to the General Assembly states that "in most of the Presbyteries the unoccupied territory far exceeds what has been occupied."

What shall be our response to these calls of God's providence? Shall we allow the newspapers to say of us at the end of another century as the New York *Times* says now, that the Presbyterians "have constantly missed their opportunity, while the Methodists, Baptists and others have been quick to see it?" Or shall we justify its prediction that this centennial will mark a new departure in the practical activity of the Presbyterian Church?

The Needs of the Work.

Permit me, in conclusion, to present briefly a few of the more pressing needs of this great work:

1. It needs more men. The gravest problem confronting the Presbyterian Church to-day is the problem of ministeral demand and supply. The most alarming fact in our history is that even in the most prosperous periods of the past we have been unable to give our people a sufficient number of educated ministers. The difficulty is chronic and increasing. In 1881 the Southern Church had six less ministers and licentiates than in 1880; in 1882 there was a further decrease of twelve; and in 1883 a still further decline of six, showing a total loss of twenty-four ministers in three years—the aggregate for 1883 being the same as that of 1877. In these six years there was a gain of two hundred and ten churches and about fifteen thousand communicants *without the gain of a single minister.* In 1872 we had two hundred and five candidates for the ministry, in 1882 only one hundred and sixty. And in that year the pastoral letter of the Assembly made this startling

announcement: "The decrease of ministers, if not remedied, must paralyze the Church. Her work must cease for lack of instrumentality to carry it on." If it is objected that we have taken our figures from a time of exceptional decline, we reply that the present ratio of increase is nearly four additional churches for every additional preacher. In the last thirteen years we have gained only one hundred and seventeen ministers—an average increase of only nine a year, or less than one per cent per annum. At this rate it will take more than a hundred years for the number to double itself. After citing these disheartening facts, the most influential paper in the Southern Church said last year that "three alternatives were open: either the Presbyterian Church must train more ministers—or, other denominations must do the work of evangelization which God has entrusted to us—or, the land will relapse into practical heathenism." The same danger threatens the North; in a recent year the net increase of ministers in the Northern Church was only eleven.

What are the causes of this fatal deficiency? Can any one consider the facts I have stated without reaching the conclusion that hundreds of our young men are called to the ministry who do not respond? Unfortunately, a superstitious and unscriptural view of the nature of this divine call, having the support of great names, has been largely adopted and taught in our branch of the Church, so that many of our young men do not know what a call to the ministry is. This is undoubtedly one reason for the deplorable scarcity of candidates among us. But is it the only reason? Have we not enforced too rigidly the requirements of our standards for ministerial education? And shall we ever overtake our vast work so long as we continue to debar from the ministry multitudes of sound and earnest men, simply because they have not received a full education? To what purpose have we studied the history of the Old and New Sides, if we are to continue this suicidal policy? Shall we not rather renounce it, and, while retaining, and even elevating our standard of scholarship, as the times undoubtedly demand, yet also utilize more freely these neglected forces—these men of piety and power, whose only deficiency is a lack of scholastic training? Henceforth let our motto be—More men for Macedonia, as well as stronger men for Greece.

2. It needs more money. Our increasing destitutions and our lagging revenues foreshadow a shameful failure. Mr. Gladstone is not wrong in saying that "America is the wealthiest of the nations." Much of this wealth is held by members of the Presbyterian Church, and it is a pleasure to acknowledge that their gifts to the Lord are larger than those of any other

denomination. The average annual contribution in the Southern Church is about $10.00 per member. In the Northern Church about $16.00. It must not be forgotten, however, that more than two-thirds of all these funds go to the support of our own home churches, and a very small proportion to Domestic and Foreign Missions. Our largest Synod, Virginia, contributes for Home Missions, outside of her own territory, only two-and-a-half cents per member, and Kentucky, our banner Synod, gives for evangelization, beyond her own bounds, but ten cents per member.

If it be true that, where a man's treasure is there will his heart be also, then, arguing conversely, the hearts of our people are not in this work. Why not? Will any man dare to assert that it is simply because they are unfaithful stewards? I do not believe it. I am persuaded that the chief reason for this delinquency is the failure of the pastors to inform the people of these vast destitutions and to impress upon them the paramount importance of the evangelistic work. The contributions of the Southern Church to Home Missions last year varied in different Presbyteries from one-and-a-half cent up to seventy-seven cents per member; and, in the same Presbytery, of two churches, not differing much as to ability, one contributed five times as much as the other. Obviously this is not so much the fault of the people as of the pastors. And this shameful inadequacy of means must continue so long as we fail to recognize that, for Home Missions as for Foreign, facts constitute the strongest appeal, and that facts draw funds just in proportion as they are presented.

3. It needs more effective coöperation. Not for the purpose of obtruding my views upon this Assembly, but merely to prevent misapprehension, permit me to say that in my humble judgment Organic Union is at present impracticable. But that is no reason why we should fail to establish a cordial and fruitful coöperation between the Home Mission agencies of the two Assemblies. We have been preparing some humiliating chapters of Church history since the war by our wasteful and irritating competition in the border States. The attempts to sustain two Presbyterian Churches in communities where only one was needed have been a fruitful cause of our failure to secure enough men and money for the frontier. The people have long been asking when these ruinous rivalries shall cease. Hundreds of ministers are now asking the same question. Can we not dismiss the animosities of the past without sacrificing its principles of truth or its examples of valor? Can we not rise from a provincial to a continental view of the crisis that is upon us? At a time of great danger to the nascent union of the colonies, Patrick Henry uttered these noble words.

"The distinctions between Virginians, Pennsylvanians, New Yorkers, and New Englanders are no more. I am not a Virginian, but an American." My brethren, has the time not come when each of us should say, "I am not a Northern man or a Southern man, I am a Presbyterian?" At a time of extreme bitterness and jealousy between the East and the West, Daniel Webster proved his patriotism by saying of the Louisville Canal Bill: "I look to the magnitude of the object, and not to its locality. I ask not whether it be east or west of the mountains. There are no Alleghenies in my politics." Has the time not come when we too should rise to a policy which is not sectional in its scope but national, and roll away our reproach by declaring to the world that there is no longer a war line in our work? The time has come. And not even the courtiers of Canute were guilty of greater folly than those who imagine that this tide of fraternity which is rising in obedience to heavenly forces can be stayed by the command of any mortal, even though he be a king. And as for the rest, let us remember that on a critical occasion in the seventeenth century, while the Scotch Presbyterians were quarreling, within sight of the foe, over points of Church discipline, the Battle of Bothwell Bridge was lost. Let us remember, too, that in the seventh century, while the eastern Churches were "wrangling over Monothelite subtleties" the scimitar of Islam was subjugating their territory.

Such is our history. Such our opportunity. Such our needs. Oh, for the faith and foresight of the fathers! In Philadelphia's great park stands a colossal statue of one of those founders of organized missions. His name and the names of his contemporaries are luminous in our history, and we are here to-day to honor their memory and celebrate their wisdom. But no marble, however noble; no history, however faithful; no eulogy, however eloquent, can adequately honor their glorious work. Deeds alone can worthily commemorate deeds like theirs. In their day a great Frenchman said of our country: "It is the hope of the human race." They accepted the responsibility involved in that belief, and labored wisely and earnestly for the evangelization of the country in the outset of her career. In our own day a great Englishman has said: "America holds the future." That remark ought to thrill the people of God like the blast of a bugle, for it is the measure of an unequaled opportunity and an awful responsibility. Sir Walter Scott tells us that in the early days of Scotland, whenever Clan Alpine was going forth to battle, a flaming cross dipped in blood was sent in the hands of a runner to every home in the clan, and at that signal all the warriors mustered to the appointed rendezvous, ready to fight for

their country's weal. And whoso disregarded that battle signal and failed to repair to the gathering of Clan Alpine was branded as a coward and cursed as a traitor. To-day the Church of God sends her signal to all her members—the cross bathed in the Redeemer's blood—and by this token she summons us all to the help of the Lord, to the help of the Lord against the mighty. We are the last reserve of the world for God's work. America will determine the destiny of the race. What shall be said of those who, professing allegiance to Christ and holding membership in His Church, living in such a country at such a time, yet disregard this solemn signal and neglect this supreme opportunity? Are they not traitors to the most sacred cause in the universe? May God avert from us the curse of Meroz. Let us obey this summons. Let us rally to this standard. Let us secure *this* country. And thus let us win the world for God.

FOREIGN MISSIONS.

By Rev. Chas. S. Pomeroy, D.D.,

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FATHERS and brethren—ladies and gentlemen:

One century ago, my topic to-night would have sounded like some crying voice in the wilderness, lonesome, unrecognized. Through all this broad land, Foreign Missions were unknown. The Presbyterian Church was born, but Foreign Missions were not its twin. In vigor of patriotic independence, Christian life was pulsing on the fringe of eastern shore that formed our country then. Across the water had come faint notes of missionary preparation. The colonists of this land, from Columbus to the Pilgrim Fathers, claimed evangelizing purposes. Some tried to fulfill them. But generally the bushel of indifference hid the light of God. No wonder the times were dark as night in the history of Protestant Christianity. Culture, philosophy, science, the spirit of the times were all against it. Aggression had departed from its purposes. Among the highest circles of human influence, it seemed hardly important enough to be despised. Humble efforts of those few earnest souls who remembered their Lord's commission and pitied the perishing, were laughed to scorn, as the people served Christ over the dead girl at Capernaum. The very churches now foremost in missions denounced them. Many were not only non-missionary, but anti-missionary. Asleep under the opened heavens, while the ascending Saviour with the clouds underfoot sent down His last command, not a promise—"I will come to teach the world My grace," but a challenge—"Go ye disciple the nations." Yet, facing the obstacles before it, faith was not strong enough to launch out upon the promises. Conscience was not utterly at ease. Duty, that never came to boiling point, was simmering in the Church's heart.

Lord Bacon could tell the people in his day, how merchants had made paths to the ends of the world for pearls and spices, but not a mast had been set up to sail for the pearls of the

Kingdom of Heaven. It was little better a century and more beyond. Centrifugal power was lacking.

Meanwhile the world was large. Its magnificent distances were appalling. We had no "thunderless lightnings smiting under seas," to bring men nearer in thought. No rapid transit, no propellers churning brine, to narrow the globe in space. Every gate seemed bolted. Yet whenever absolute determination approached and fearless faith, doors always stood ajar enough to let the hero in.

The Church of Rome, in the heart of many a heathen land, showed what might have been done. In mercy of our God, there came resuscitation of moribund faith in missions. Tides of prayer and grace rolled in, sinking deep, spreading far. Till just before this century came on, not only England, but the Protestant world was rubbing its awakened eyes. Then began warm hands in increasing numbers to hold the ropes, while William Carey, and those who followed him, went down into the death pits of heathendom. His two great mottoes are ringing in the Church to-day, "Expect great things from God," "Attempt great things for God."

Kindled flames of holy zeal spread and caught in every direction like a prairie fire. The heavenly wind was westward. Across the ocean leaped the tongues of flame, till this land was here and there ablaze. Our own Church took fire at last and fully joined the invading forces before the first third of the century had rolled by. We had rediscovered one of the lost arts of Christian fidelity. This has become a shrunken world since then. Two-thirds of all mission fields lie within fifty days of us. Every push at the barriers became resistless by the Almighty's hand behind it. Neither opium wars, nor British guns, nor grasping East India companies can claim the glory, though God used even foul greed of commerce, and base pride of power to help His peaceful armies on. But Africa, Siam, Japan, Korea, stand open as widely without a grain of gunpowder. Before our surprise could grasp the fact, the seventh circuit of this vast Jericho was made, and the walls were flat. All lands are open. Now for the grace to go in and possess the earth for Christ. "Lo, I am with you," is the warrant of our triumph. Who cares to count the odds? One promise of our God is worth all the statistics of a century. How stands the Presbyterian Church in this tardy rally of Christendom? Brief traverse of what we have attempted already, will fit us better to decide in sight of God, and of the Christian world, what should be expected from our superb equipment and our immense opportunity.

As early as 1796–7 the New York and Northern Missionary Societies, mostly Presbyterian, were organized for work among

Indians. The Assembly itself, in 1800, made appointments of missionaries for similar duty. As matter of history, not one of the tribes then reached to any extent by the Gospel took hostile part against us in the war of 1812. After some brief coöperation of our Assembly with sister churches, our distinctive organized Presbyterian Foreign Missions took root late in 1831, when the Synod of Pittsburgh, then the most active Synod of our Church in mission effort, formed the Western Foreign Mission Society. For sixty years, until 1870, a large body of Presbyterians always preferred to act through the enterprising and prosperous American Board.

Another portion of the Church desired their missions under distinct ecclesiastical appointment and responsibility. This was now effected for the first time. After several attempts, the Pittsburgh Society was transferred to the Forty-eighth General Assembly in 1837, and our Board of Foreign Missions was launched in faith and hope. With a treasury for 1833 of $6432, we began with the Indians, our nearest heathen; not so sure that anything else was open.

The Church had not learned that the entering wedge-point anywhere among the nations would find God's hand hammering on the broad end, to turn a crevice into a rent, then into doors flung wide. So we took the Gospel to our aborigines, already forced back from their old hunting grounds, beginning to learn the perfidy of a so-called Christian government, whose most solemn pledges began to be made to the Indians 101 years ago, and sadly we know it, were never kept.

We started with a small tribe in that part of the wilderness now blossomed out into the State of Kansas. Sooner or later nearly 400 missionaries were commissioned to sixteen tribes, the sum of $600,000 expended, and as much more entrusted to us by the Government for educational work, in its amended, enlightened, economical policy of educating and Christianizing the Indians into citizenship, instead of robbing and then fighting them. Ten per cent of our missionary force is among them now, and likely long to be, seeking to reach the sixty tribes yet Pagan.

The work will doubtless be gradually surrendered to the Home Board, as in the Indian Territory lately, so fast as Christian teaching in English can be effectively pursued. Confessedly no method for Indian elevation has been comparable to the labors of evangelical missions. The red man's capacity for becoming citizen and Christian has received its demonstration. Scores of elders, whose names sound still as savage as their fathers', stand enrolled in our Church courts. Evangelized Indians have never been otherwise than true to the pale-faced races that contain their revered missionaries. Always friendly,

never treacherous, protecting their teachers from cruelty of savage vengeance. Teach them English, right; but let not Governmental meddling doom the older ones to die without tidings of grace, because they are rusty in the language of the land.

Then, full as early in the start, but with longer delay in reaching their posts, Pinney and Lowrie were pushing toward the sun-rising, the pioneers of all our enterprises in the Orient —the one to land on the forehead of the Dark Continent at Liberia, the other to disbark at the point of India's great cornucopia and spend a year and a-half from Philadelphia, climbing through dense populations toward the top, broad East and West, as from New York to Omaha, till he drew rein at Lodiana. From that centre, God has given us our share of the conflicts and the victories. What a hive of human life! Crowd all our 60,000,000 four times over into our territory east of the Mississippi and you have only the density of India.

The battle has been long with Satan's masterpiece of caste, with the subtleness and mental acuteness of Brahminism, with Mohammedanism, grown hotter and more truculent by crossing the equator; with imported European infidelities to deceive the changing peoples. Not for nothing has Victoria become an Asiatic empress. Child marriages and persecuted widowhood will go the way of suttees and crushings of Juggernaut, and so one horrid current of distress be stayed. But, except for pressure of Christian influence, British bayonets would continue to uphold idolatry in places where men now sharpen their knives on the feet of the stone idols which they used to worship.

This juncture finds us with four flourishing central missions, each now a Presbytery, in the north, and our Mahratta southwest field at Kolhapur. We have an increase of fourteen per cent in covenant members within the year to swell the half-million of Christian communicants.

With fifty other foreign societies joined in the colossal effort Christianity has perhaps one missionary to every 400,000 souls. Yet the world has no match for the rapid spread of Christian influence in India for twenty years by gone. Every decade marks a doubled growth. At even present rates living men will yet see with eyes of flesh twice as many Christians in India as in all the United States to-day. The glacier is moving, honeycombed at every step. Its lower edges have melted away already into the rising flood of Christian thought.

In Africa our early mission ventures were cautious and perilous. Deadly fevers threatened the workers, decimated their ranks. In 1849, searching from Liberia for healthier

stations, the Island of Corisco was occupied, and the mainland reached from there. In 1870 Gaboon Mission was added by transference from the American Board. Our work pressed up the rivers inland, reaching the natives with blessed power. Last year 160 Ogove men and women intelligently came out for Christ. But France in her colonial policy decreed that no other language than her own should reach those people, so playing into Jesuit hands. Our progress is checked—the field surrendered for the time—hopeful that French Protestant societies may be led to adopt the work as it drops from our reluctant grasp. But surely in that vast interior of continental darkness will be an opening yet, to brighten it for Christ. Where saintly Livingstone expired on his knees, working to loose the accursed slave-trade's grip from the throat of Africa; where intrepid Stanley has proved a John Baptist of missions, his work like a thunderbolt that cleaves miasmatic air, when no one not a streak of lightning like himself could have sufficed for the task; where the commerce of fifteen great nations will be pushing into the rich basin of the Congo Free State, whose liberty they have guaranteed; here we shall yet meet our obligation in helping to save those fifty millions darker in soul than skin. Press our government meanwhile to recede from branding us before the world as the only nation of the league that refuses to exclude from that brightening land the deadly curse of rum.

It was our privilege to plant the cross in Siam first in 1840, and to monopolize since then the evangelization of that race. With hostility and persecution met at first, it took twelve years to make a convert. But they have been coming ever since. The "Light of Asia" in those people for centuries proved nothing more than utter darkness. Now from Bangkok to the Northern Laos villages persecution has changed to notable popular favor. A humane and liberal monarch has set marked approval upon our missionaries. He aids with substantial tokens of regard the medical and educational branches of their work, though he knows that the Gospel saturates them both. With such immense undivided responsibility as ours, the possession of that land, its emancipation from slavery and vicious superstitions and the vigorous training of a native ministry from among our 800 Siamese church members, might well encourage generous reinforcement to the score of overworked missionary laborers. Buddhism is dragging its anchors and being swept down stream. Only one-fourth the Buddhist priests are in Bangkok that there were thirty years ago. Mighty harvests are waiting the sowers and reapers on that fertile field.

When our Board sent out its first missionaries to the great

Mongolian races in 1838, approach was not possible, for five years, nearer than Singapore, to the walled empire whose four hundred millions, sealed hermetically against God's truth, were only just opened with some freedom to the light of life eternal. Nobly for forty years our missionaries have done their part in South and North China, with voice and pen and press, with school and hospital, in famine and plenty, in wars and insurrections, in home and street and chapel, in fatiguing but most effective itineracies, with ninety-eight men and women for our force. We are occupying cities large as Chicago with workers counted on one hand's fingers, and for mere outstations, cities of a quarter million souls. Yet the undermining has begun. Hundreds of pagodas are falling into irresistible decay. Deserted temples are beginning to be leased for our chapels. Never has one convert been condemned for crime. Canton Christian College is open. The great Hainan Island is occupied, our last accession. The wonderful Inland Mission is teaching us and others what can be done at once by new-comers preaching Christ from foreign lips, when native Christian interpreters can be had.

The history of the Gospel in Japan sounds like the romance of a dream. While our pilgrim fathers were landing on these shores, Japanese were driving out intriguing papacy. Feet crimsoned in Christian blood were trampling on the cross with threats that the Christian or the Christian's God who came to their soil again should lose his head. The gates then slammed shut for centuries, to be opened peacefully only thirty-five years ago by an American Christian Commodore, who sang "Old Hundred" in face of all their bolts on the Lord's day. A floating Bible captured the nobleman who picked it up at sea and started conversion from within. In 1859 our missionaries came to share with others the approaching conquest. Unparalleled changes towards the life and thought of Christian lands astonish the world. The familiar cone of Fusiyama is there as usual. All else is different. People are eager for the Gospel. Thousands fill the theatres to hear it. Congregations not sated by seven sermons in a single day. An intensely missionary style of Christianity is forming, with a speed too that seems to refute the truth, that the kingdom of Heaven cometh not with observation. The very men who even five years ago sounded public alarm, lest Japan should be transformed into a Christian nation, now advocate adopting the new faith as a political measure, to save the empire from lagging behind the world, lest her "sunrise glory," as they put it, "should turn to the fading glory of the sunset."

So with varying speed, but always with advance, the Lord's work pushes on. No land where our missions are planted

has become absolutely Christian yet, like Fiji or New Zealand or Madagascar. In strange Korea we have a splendid foothold. The First Presbyterian Church is on its feet with its first score of members, and the government is mildly content to let the laws against us slumber, waiting their sure repeal.

Three great empires represent the waning strength of heathendom to-day. China with its 400 millions, India with its 250 millions, the Turkish Empire representing Mahommedanism with 50 millions. The last has the proselyting religion of the three. There from the centres of Syria and Persia, both transferred to us by the American Board in 1870, influences for the Gospel are percolating through all the world of Islam.

Persia's one station has grown to five, with schools, scholars and communicants doubled within ten years. The college at Oroomiah, over-crowded with students, shines in the same bright galaxy of institutions with Robert, Beirut, Canton and the rest. The Syrian busy mission press is throwing off thirty-three million pages a year, half of them Scripture, to spread from Damascus to Calcutta, understood by a Musselman of any nation, since he keeps his Arabic fresh, by reading his Koran.

This is only second in performance to our press at Shanghai, the largest of our eight, that flings off forty-five million Chinese pages annually and stands the most extensive printing establishment in the missionary world. Truly typographic art has proved full substitute for the lost gift of tongues.

The Syrian mission came to us well grown, with veteran laborers from the American Board, and a grand record for the pioneers like Pliny Fisk, Eli Smith, Jonas King and others. Fortunate for the Church and the world, that by God's grace, such men as bear the burdens of that important field, could be ready to take their mantles when they fell.

Then crossing to our own hemisphere again, we assume our increasing share in bringing the light of a pure Gospel among the dense ignorance and blinded superstitions of corrupted Christianity in Romish lands, where the errors taught and allowed, practically neutralize the truth that remains.

In Brazil, full of Jesuit intrigue, where 83 per cent can neither read nor write; in Mexico, until recently given up for three centuries to unchallenged Papal dominion; in Colombia, with its United States upon our basis; in Chili, with its stable rule, vast wealth and wretched morals, and in Guatemala, with its authorities welcoming our scanty mission forces and swinging off from Rome; in these fields of our effort, God's providence is vindicating the wisdom of entering such nations where the governments themselves are breaking with the spiritual

tyrannies that have enslaved them, and holding in tight rein the priestly greed and abuses that had well nigh eaten out their national life. In no part of the world is Rome so cribbed and cabined as in Popish Mexico. The hierarchy's acquisitiveness has been sternly checked. Not a priestly garment or display is allowed upon the streets.

Persecution at times has swept our mission forces in those lands. Priestly hands have built street bonfires of our Bibles. Many converts with their teachers have sealed their faith in blood. But the governments are fair and protective. Their effort is to administer justice upon evil-doers, and the work of gracious Protestant illumination goes grandly on. While many another neighboring State waits to have its spiritual darkness pierced, when the American churches can rise to take in the needs of those who share with them this hemisphere. In most Spanish-American States, the past is dead. New furrows are ploughing through the fallow fields of national life. The question presses mightily, whether the pure seed of Christ's kingdom, or the unfriendly tares of a godless, infidel culture shall be the sowing and the harvest. This alternative faces the Papal States of Europe too, where we are lending some aid in the great struggle through the hands of our brethren of the Waldensian Church and other allied bodies in the Presbyterian Council. So in many a land of Paganism to-day, it is a tussle of Christian faith with infidelity, a race neck and neck, which shall have the heathen, as their sinking crafts go to pieces under them.

Finally our Foreign Board followed up its oriental missions, by consistent, effective efforts to evangelize the floating Chinese and Japanese that strike our shores. When the Pagans slip through the meshes of our net abroad, we try to catch them for Christ in the nearer waters of a Christian civilization.

Now, as for the ordained missionaries who have borne Christ's banner in our uniform, honor belongs as the peers of any in Protestant Christendom. The world is owing its debt to them as explorers, as investigators in science; authorities in ethnology; linguists, mastering the world's tongues to make them speak for God, conquering each vernacular till they can often teach the native philologists the refinements of their idioms and literature. As translators and publishers, as editors and diplomatists, men of their class have been steadily winning the respect of Christendom with the mere fringe of their endeavor; while the main bulk and texture of their errand, the only thing that could have sent them on such lifework, was not to civilize uncouth bodies, but to save lost souls. And as for character, it could be affirmed of multitudes, what Theodore Parker said of Adoniram Judson, that his char-

acter was worth more to the world as an example of exalted living than all the money ever expended in Foreign Missions. Keen eyed rulers, watching their career, have been ready to confess with governors in India, "They have been the salt of the country, the true saviours of the empire."

It never was good for man to be alone. No whit less noble or necessary have been the missionaries' wives, and the unmarried women of the missions, to give their examples with their teaching of what womanhood may be when emancipated and ennobled by the Gospel. "Woman's work for woman," yet for man as well. How they have drawn in, as by a whirlwind of steady enthusiasm, their sisters at home to organize and pray and give, to administer and exhort as was never dreamed of earlier in the Presbyterian Church. A marvel of this latter day. To gather two and a half millions of dollars into the foreign treasury in fifteen years bygone, helping their sisters in the dark; learning to look at Jesus through the eyes of converted heathen women, and realize the uplift of His grace.

It was a Christian woman's needle that pierced the Indian zenanas, and women that followed are beginning to puncture and riddle the desolate seclusion of benighted womanhood the world over. Girls' education in our schools abroad is revolutionizing heathendom. But who shall estimate the power of Christian motherhood in rearing a missionary generation, since the interest of this work began to gather around our hallowed hearth-stones? Boys and girls, yet within their teens, are growing up in hosts to take the places of their elders soon, trained to systematic giving in the Sabbath-school; better equipped with the intelligence and zealous generosity of missions, than any generation that ever lived; more likely to be welcomed volunteers in this great conquering crusade, when the Church musters courage and cash to send them.

Our medical missionaries, one-third of them women, have been the invaluable videttes and guerillas of our force in every mission land. They enter where no other workers would be allowed to come. Trained and competent, they never need wait to learn the language. Ready to begin their blessed work at once and reach the body on their way to the soul. Fever or fracture is identical in Ningpo and in New York. Human suffering speaks a universal vernacular. Their success in winning confidence is tenfold what it otherwise could be. In their hospitals and dispensaries where 50,000 patients are treated every year, they are finding rare inlets to the lives they want to heal eternally.

All honor then to the Board that stands between this work and the churches, the wise, faithful counsellor, the strong

right arm of both. It numbers fifteen ministers and elders, instead of eighty as at first, a far more compact and business-like body. Its executive officers have often shown that devotedness to a sacred cause like this is no monopoly of ministers. I can surely not offend in this presence, if, representing many kindred spirits, I place in the high niche it fills in Presbyterian memory, crowned with the laurels of an apostolic consecration, the honored name of Walter Lowrie. Two sons he gave to lay down lives for Christ and China, while another lives and works with fifty-six years of honorable service against his name in the peerage of Presbyterian missions. Rejoicing faith looks through such eyes to-day, and sees what in one man's lifetime has been wrought of God. Bounden tribute could hardly meet fair payment, either, without praise for the closing thirty-seven years' treasurership of William Rankin.

Our Church's part of the general advance is a leap from nothing to thirty-four missions in sixteen countries, with 500 missionaries of both sexes, and 300 native preachers speaking over thirty languages. Our Board holds property in institutions and buildings by the hundreds in many lands. 23,000 communicants in 312 churches, with 25,000 pupils in schools and seminaries, represent the hundreds of thousands already evangelized and under Gospel teaching through our denomination.

The beginning of the end is coming, when as now, the native preachers are outnumbering the missionaries. The branches of the Banyan tree are taking root. Reproduction is the end of a Church as of a plant. Pastors are rising from the native churches, not trained away from home, to be spoiled by rearing barriers of social gradation between their people and themselves. Not much longer will it hold true, that the greater the spiritual success of a mission, the heavier it burdens the society that upholds it. Lands there are, where the work would go on, if all missionaries were recalled to-morrow. Yet we want to give them not mere unripe rudiments of faith, but the perfected fruit as we have plucked it.

Self-support on all the fields is hopefully advanced. In the Pacific are island groups that have long swung off from all aid and are doing their own Foreign Mission work. Two-thirds of the American Board's churches of Ceylon and India receive nothing from its treasury. Only two bodies among our Baptist brethren are doing any more to swell its Foreign Mission treasury than its own mission church of Burmah. This is our ideal; we shall seek it with a will. Among our missions, godly generosities are alive here and there that fairly shame the home churches. When India has become

evangelized like Pennsylvania; when the Christian nation of Japan is sending its missions across the Yellow Sea; when Home Missions, indeed, shall be the only work on every shore, all that is foreign shall be the ministries of fellowship between a United States of Christian nations; then, indeed, the coming of our Lord is nigh.

It may be upon mission-fields, too, that the problem of Christian unity shall find solution. A union spirit is on the air. No Church will give it warmer sympathy than ours. Always our influence was unifying, pledged as we are, by antecedents and belief, to broad catholic affiliations. We, the earliest to act a year ago, arranging even to dissolve our Presbyteries for merging on the field with union bodies in harmony with reformed polity and doctrine. Yet, still our missionaries can come to Assembly at the Church's expense, and lose no claim for themselves and their families upon the Relief Fund. Why perpetuate our differences, while the converted natives know of none? This is a wise and Christ-like move. We will make Presbyterian Christians when we can, but Christians anyhow. Ready are we to carry it further, too. On petals of a flower, on surface of a leaf, stand drops of dew, rounded, poised, severed. They are alike, but their individual cohesion exceeds that of each for the other. But the wind rises, there comes a rush of breeze that shakes the branch, unites the drops, pours their watery jewels to earth in a refreshing stream. It may be that it only needs deeper inspiration breathed from Heaven, a grander rush of the all-moving Spirit, to shake the Churches and make kindred Christians coalesce in blessed union. God haste it in His own glorious time!

So I gather up in hasty sketching merest outlines of what one branch of the great Presbyterian family has been doing. Only a mutilated fragment; a torso at best. But, as the Hermes of Praxitiles shows in the smallest features its matchless author's hand, so the divine artist testifies the genius of His gracious providence in any picture of the foreign field today. The merest circuit of the battlements makes evident how God has blessed the special arm of service entrusted to our beloved Church in Christ's army of occupation. As yet the balance in our favor is too partial, too selfish; one minister to every seven hundred here, one to every seven hundred thousand there. Still, we have only one, not the largest nor the least of seventy regiments that fight this blessed warfare. Sweep the field in thought and you see from Greenland's ice, in every zone, down through the tropics to the Antarctic circle, the long line of Christian conquest circling the globe, pressing in at every point upon the surrendering nations, with our

Master's name the common rallying cry, and hosannas of the rescued the cheering music of our march.

Is it success or failure? Why, proportionate to men and means, it shows fourfold results above those at home. The most striking triumphs of the cross are won on mission fields. Enough to see what God has done, to be confident of what He will do. The eye of the soul needs to enlarge its pupil to take in such floods of light as facts are pouring. No statistics can represent the size of actual facts. Who can foresee what Pentecosts of converting power are coming, what swift adjustments and changes of popular faith? When God's undermining process is complete, how instantaneous may be the crash of tumbling idolatries and a clearing of the ruins for the harvests of Emmanuel? God moves the swiftest. Let us quicken pace to keep up with Him. He opens gateways faster than Christians their purses or their hearts.

How loom up our obligations in the retrospect! Blessed beyond compare, our country could buy up any nation of the globe, with several of the smaller ones thrown in. We stand the richest Church of this richest land. And though we raise more money now for missions than any other Church without State support, what has the effort been among our people? Too largely a thing of shreds and patches, a fragmentary enterprise. The care of a select few in every church who have it on their hearts, considered a luxury of self-denying souls, and not a very breath of life. The Church needs Foreign Missions full as much as the world needs them, lest it becomes a frozen pool instead of a flowing spring. Oh, for a rally that would fling all our 700,000 into the work, holding the home-shore end and the deep-sea end of the one great Gospel net! Our land for Christ and Christ for the world as well! Brothers, how the *object* looms before our consciences! Is it reflex influence? Is it merely to take our part with other Christian bodies, not to be distanced or thought listless? Or is it because swift-passing generations are dying in their sins, and we, for their sake and Christ's, must plunge in to rescue them? We are not unnerved or distracted in counsel by doubts whether the heathen without Christ are actually lost at all; whether their ignorance is not a sort of bliss that makes it folly to attempt their wisdom. We profoundly believe that *now* is the accepted time, the only time, for them, for us. On this rare day of thankful joy, the Presbyterian Church can bind her brow with no fairer chaplet of renown than her record in Foreign Missions. Yet, "Not unto us, but to Thy name give glory."

Will future centennials smile at the earlier record, while this great Church was playing at missions, thinking it did its duty to its Lord by less than a dollar a year from each member

to equip its armies of occupation? That was the best we did, till this centennial broke the record. Nine hundred and ninety-nine Christians strained to send only one proxy to a dying world. Shall we not see a more adventurous faith launching its gifts in volume on this cause? We must put dollars where we put dimes in our siege guns before we batter down the walls of superstition and bring in the kingdom that we love. Hold the high-water mark and flood the globe. Hundreds of consecrated young men and women wait your call. China alone could swallow up thrice our entire force and be hungry still. From start to finish, make it a work of faith, lest all our fine schemes be like an empty suit of armor, with no hero's heart behind the breastplate. Our glowing hopes are visionary follies, without the power and wisdom of our God. Since the Gospel is that, we can trust it to cleanse these ingrained pollutions. We may stand by these sepulchres and see them opened. But we await the resistless word, "Come forth." Lay hold by prayer on promise; on cyclonic energy that's calm and sure as the gravitation of the skies. Fight through our battle-days in loyal service to our King, and meet at last in glad congratulations those victors in the grand army of the redeemed, who rally again around their risen Lord in the endless jubilee of Paradise, when the centennials of eternity have become plentiful as sands upon the ocean shore.

THE CHILDREN OF THE COVENANT.*

By Rev. Givens B. Strickler, D.D.,

Atlanta, Ga.

THE Presbyterian Church has always given special attention to the spiritual interests of the children under its care. Presbyterians wherever found in the world have, as a rule, been characterized by as intelligent and profound concern for the religious welfare of the youth as any religious denomination. We claim that the Waldenses, who, it is commonly believed, were driven to their mountain fastnesses during the persecutions of the second and third centuries, and who, in that dark age of the world's history and Church's apostasy, preserved in great purity the faith of Jesus Christ to the Protestant world, were Presbyterians. We claim that all the Churches which sprang out of the Reformation are Presbyterian, the Church in Germany, the Church in Holland, the Church in Switzerland, the Church in France, the Church in Scotland, and so much of the Church in England as was truly reformed. We claim that we can prove that these Churches held doctrines and a polity substantially that which is held by the two great denominations represented here to-night.

By numerous citations we could show that those Churches regarded as one of their chief functions the fostering of religion, not only in the Church, but in the family and in the school. The catechisms put in the hands of our Presbyterian boys and girls, master-pieces of catechetical skill, these inimitable summaries of religious truth that present the most luminous of all the great doctrines of God's Word, and that guard against almost every error that has ever assailed the truth, and have attracted the admiration and compelled the praise of all intelligent people in all parts of the world; these catechisms have, for more than two hundred years, been in the hands of Presbyterian children, and they have been studied and learned, and one result is that, when the children grow up to be men and women, they become as orthodox, as sturdy and as useful defenders and propagators of the faith once delivered to the saints as the world has ever known. This fact in

* Printed from a stenographic report

the history of our Church, so general and persistent, is traceable to causes that have powerfully determined the convictions of our people and their activities in reference to this subject. I shall call your attention briefly to some of these causes. One is found in that view which the Church has ever taken of the relation, which it is the will of the Great Head of the Church, that the Church and the children should sustain to each other. We can trace every church in existence back through the centuries to its organization. In the covenant that was made with Abraham, he was received and his children were received with him, and they had as distinct a place as he himself held. We find also that in that covenant God promised not only to give to Abraham the land of Canaan and a numerous posterity, but that he should be the father of many nations, and that God would be his God, not in the sense of creator, or preserver, or redeemer, but in the sense which that promise covenanted, that is, that he would be the God of the Church to be organized in his household, the God of his children in that Church, and also in all the churches that should afterwards come into relationship with that Church into which he and his household were brought. And he gave, further, a perpetual sign of the existence of that covenant and a perpetual seal accrediting the promises in that covenant, the sacred rite of circumcision.

Thus the Church was organized and continued down to the beginning of the new dispensation, and children continued to be in it. When the new dispensation began we have no evidence that a new covenant was made, or that a new organization was formed. On the contrary, in the first sermon that was preached on the Day of Pentecost, Peter announced to the people that the promise was unto them and unto their children. We find that the Apostle Paul afterwards entered into argument to prove that the covenant was still in force, and from that fact undertook to demonstrate the call of the Gentiles, declaring that if they would respond to the call, they would thus become children of Abraham, and heirs of the promises made to him. There is a great cluster of facts that show that this covenant was still in force. I can mention only one or two. One is in the fact that God had made great promises to Abraham. He had promised to make him a father of many nations, but when the new dispensation began this was not fulfilled, and consequently the covenant was still in force, and the Church, to which the covenant was given, in existence. But God in that covenant made promises to the Church that the Gentiles should come into it as doves to their windows, sons should be brought in, kings should be nursing fathers and queens nursing mothers.

That promise was not fulfilled when the new dispensation began, and the Church was consequently still in existence. Where is there evidence that when the new dispensation began the children were put out of the Church, or denied the privileges and blessings of the Church? We are sometimes called on to quote a passage of Scripture to show that the children were put into the Church of the new dispensation. Such a passage is not necessary, because the children were already in the Church. It would be a much more pertinent question to ask for a single sentence from divine authority that teaches us that, while under this new dispensation, God has greatly enhanced our privileges and blessings as parents, he has at the same time not only not enhanced the privileges and blessings of our children, but has taken away every privilege and blessing that up to that moment they were enjoying. It is incredible that such radical change should take place, and not a line be written about it in God's Word. If the Jews at the beginning of the new dispensation had been informed that their children were not any longer to be in the Church would they not have asked many questions about it? The Jews would naturally have raised objections to such teaching, but no such objection appears. The lack of controversy on the subject showed that the children remained in the Church as they had always been.

Another reason for our care of our children is found in the fact that the Scriptures distinctly teach that full provision is made for their salvation while they are still children. If I could impress this single truth on your minds at this time my efforts would not be in vain. One passage in God's Word teaches this truth. You remember that the people brought their children to the Saviour that He might bless them, and that He said to the disciples who objected to their approach, "Suffer little children to come unto Me and forbid them not; for of such is the kingdom of God." He then took them up in His arms, put His hands upon them, and blessed them. They were so small He took them from the arms of their parents. In one of the accounts the reading is that He greatly blessed them. He did not merely place His hand on them and pronounce a blessing, by expressng a wish that they might be blessed, but He actually blessed them. Nor was it a mere prayer for a blessing, although that would have availed for "Him the Father heareth always." This action cannot be explained except by saying that He there bestowed on the children the saving influences of the Holy Spirit.

This incident teaches us that though our children may be too young to go to Christ we may go in their place and our faith may be accepted for them. If we exercise in Him faith in

behalf of our children we will inevitably obtain from Him the blessings parents of old obtained for their children.

Another reason why we believe in special interest in the children, and why parents should be characterized by fidelity in this respect, is found in the great advantages parents have enjoyed for securing the blessing through the training of their offspring in the nurture and admonition of the Lord. Parents stand at the fountain head and have opportunity to give shape and character and direction to the earliest thoughts and activities. Just as soon as children begin to exercise intelligence, truth should be put into their minds; just as soon as they begin to fasten on hopes, He, who is chiefest of ten thousand and altogether lovely, should be recommended to them; just as soon as they begin to make judgments, they ought to be enlisted on the side of truth and right and God; just as soon as they begin to exercise fear, the doom and the woes of the friendless unpenitent should be presented. Watchful care should be taken to keep them in these channels until they are fixed and confirmed in moral and religious habits. The earliest impressions are the deepest and most lasting. If we were to go into one of our great museums we might see on stone slabs the imprint of raindrops, which geologists tell us fell on them long before man had an existence; footprints of birds that walked over them while time was still young. The explanation is that those slabs were then in a formative state—merely soft sediment, on which light objects could make the impressions which we now see. Afterwards those slabs hardened into solid rock, and so the impressions became as lasting as the rock itself. So with the human spirit. In childhood the soul is in a plastic condition with great susceptibility of impression from any source, good or bad. As the years pass on under the influences that are brought to bear on the soul, the impressions are indurated and become as enduring as the immortal spirit. If those impressions are for evil, it will require the Almighty power of the grace of God to efface them, and if good, it will require the same grace to preserve them. Parents have therefore in youth the opportunity of making lasting impressions that no other agency can produce in behalf of right, and duty, and God.

Another reason for our interest in children is our belief that the Scriptures teach the duty of consecrating them to God in a covenant well ordered and sure. As we consecrate our time, and possessions, and ourselves to God, so should we consecrate our children. God never asks for the consecration of anything that He will not accept. As God accepts parents He accepts their children, and as He accepts the parents promising to be their God and Saviour, so He

accepts the children as their God and Saviour. He is obliged to do so, unless we assume that God requires a consecration and then refuses to receive it. The seal of the covenant guarantees that the consecrated shall be accepted, as the rainbow that stretched across the heavens guaranteed that the world should not again be destroyed by water. So the sprinkling of the water of baptism assures parents that their consecration of their children shall not be in vain. By means like these the Presbyterian Church in every age of the world has shown its interest in its youth, and the result has been that Presbyterian children growing to manhood and womanhood have, as a rule, been characterized by clearer, stronger, and more settled views of truth than the children of any other people in the history of the world, and have been as useful, as earnest and as persevering propagators of the truth of God's Word as the world has ever seen.

MEMORIES AND DUTIES.

By Rev. William P. Breed, D.D.,

Philadelphia, Pa.

BELOVED Brethren and Fellow-Presbyterians: — Our delightful memorial festival is fast nearing its close. A few hours more and we shall have crossed the threshold of another centennial stadium. It need not be said that the occasion has been one of singular, not to say of unique interest, and it will be our own fault if it prove not also the vehicle of a rich replenishment of spiritual health and strength, and of an intensified Christian and Presbyterian enthusiasm.

This day of solemn, thrilling memories, of fraternal reunion, eye looking into eye, palm touching palm in brotherly greeting, is more than a mere isolated fact; more than an evanescent "dance" of mental and spiritual "minstrelsy." The long distant past is in it! The far distant future is in it.! It is a chamber of echoes from ages long agone, and a many-voiced prophecy of ages yet to come.

In human life and experience there is no such thing as isolation. Every event clasps hands with every other event. The whole infinitely varied and complicated story of man thus far is only a many-tongued echo of the one dire catastrophe that rent earth and heaven asunder, and sent man on his checkered, woeful way at enmity with his God! Air, ear, life everywhere resound with these echoes; the echo of the Deluge roar; the echo of the great World Powers as they rose and fell; the old Assyrian echo, the Medo-Persian, the Grecian, the Roman, and the multitudinous echoes of modern thought and action.

In the religious life of to-day the voice of Paul is heard, the tread of Augustine, the shout of Luther, Truth's battle clang in a hundred fields in Germany, France and the Netherlands; in England, Scotland and Ireland; the echoes of the guns of Seymour, Howard and Drake, as just three hundred years ago they splintered the sides and masts and tore the sails of the Invincible Armada, "deciding," says Froude, "the greatest problem ever submitted to the arbitrament of force,

determining the fate of the Reformation in Germany and completing the conversion of the English nation." In this centennial celebration we are compassed about with a great cloud of witnesses; Luther is here, Calvin is here, the Colignys are here, and William the Silent and John Knox and the Melvilles, and many more in the long catalogue of worthies of whom the world was not worthy!

In the nearer past we stand face to face with our First General Assembly. Let us walk down Arch street to Third, pass the chain drawn across the street to secure the worshipers within against disturbance by the noise without. We enter the Third street door, and lo! that venerable Assembly sits before us, listening to one of the foremost preachers and theologians of the day. Looking to our right over the high-backed pews, we see the lofty pulpit beneath the sounding board. One pew in front of the pulpit is surmounted with a canopy, supported by carved columns and set apart for the use of the President of the Republic and the Governor of the Commonwealth. In the pulpit stands the preacher, a grave man, sixty-six years of age, a man of genius, a ripe scholar, a clear thinker, a powerful reasoner, and in doctrine as Calvinistic as Calvin himself.

This great man is no stranger in Philadelphia. His voice has been heard in thrilling accents in this city in days gone by. Two squares south of where he now stands is another brick edifice, within whose walls a few years before sat the sages of that "Declaration" which in its ultimate consequences transmuted the loosely joined colonies into a compact Republic. In that great Assembly there was just one clergyman, John Witherspoon, who now stands before us. The fate of the Declaration was trembling in the balance. Witherspoon rose to his feet and said in solemn, earnest tones, "There is a tide in the affairs of men, a nick of time! We perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning by every pen in this house. He that will not respond to its accents and strain every nerve to carry into effect its provisions is unworthy of the name of freeman."

This eloquent outburst of patriotic fervor, there is every reason to believe, bore with telling effect upon the fate of the Declaration, which was passed two days after, settling at once the momentous question of the nation's independence.

Onward thence the tide of thought bears us, through years of dearth and discouragement, through periods of Pentecostal revival, through storm and calm, struggles between men of massive intellect, of glowing eloquence, of acute dialectic skill,

of profound acquaintance with recorded thought, men of life-blood earnestness, of flaming zeal for the truth, struggles in which we see the forms and hear the voices of the Tennents, of Rodgers, of Samuel Stanhope Smith, of John Blair Smith, of Duffield, Ashbel Green, the Alexanders, the Hodges, Samuel Miller, the Breckenridges, William Adams, Musgrave, Junkin, Barnes, Boardman, Hitchcock and many, many more, illustrating and confirming the testimony of Dr. Curry, of the Methodist Church, "We concede to the Calvinistic churches the honor of having all along directed the best thinking of the country;" and the testimony of James Russell Lowell on Calvinism, "Its doctrines have produced some of the strongest and noblest characters the world has ever seen, the very fibre and substance of which commonwealths are made."

From *Reminiscences* we turn to *confronting Duties*. First, to the duties that await us *as a Christian Church*.

The obvious *Duty of Aggression:*

The doors of all the world stand open before us, and in our ears the old command, "Go ye into *all* the world and preach the Gospel to *every creature*." Political barriers to the progress of the Gospel are very few and very far between. Time was when a potent Director of the East India Company declared that he had rather see fifty devils in India than fifty missionaries. The same ship that bore Ziegenbalg from Copenhagen to Tranquebar, carried also secret instructions to the Governor to lay every obstacle in the missionary's way, and surround him with all practicable impediments. But in our day such things are things of the past.

And now almost every human being is our next-door neighbor. Under the guidance of God, the splendid triumphs of the intellect of man have laid the whole heathen world on the door-step of the Christian Church.

And the *Duty of Defence:*

The old enemy has lost none of his cunning, none of his malice, none of his energy. The Devil is come down unto you, having great wrath because he knoweth that he hath but a short time.

For long now the current of thought has set strongly in for the cold, cheerless shores of Unbelief. The grim divinities of Doubt and Denial, exhumed for the thousandth time, are set again upon their pedestals, and the whole world is bidden to fall down and do them homage. "We seem to be slowly coming round through the sublime by-ways of intellectual superiority and sentimental faith, to the old, mean era of caviling and criticism, the age that finds humbug in every thing, the puny, debased, narrow age of unbelief." And the duty confronts us, in the midst of all this, the enemy coming in like a

flood to rally in company with our fellow-Christians of other names, with renewed ardor round the Christian Gonfalon, and plant it on every hill-top, on every human home!

Duties await us also as *American Christians:*

Ancient history furnishing examples of two classes of nations; those which, being destitute of the true religion, have assailed it in other nations, and those which, having had it in possession, have become apostate.

The doom of the former is written by the pen of Moses: "I will bless them that bless thee, and curse him that curseth thee." And the Prophet, Ezekiel, 25: 12–13, records an instance of the outcarrying of the threat upon the offender, "Thus saith the Lord God, because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, therefore, saith the Lord God, I will also stretch out my hand upon Edom, and I will cut off man and beast from it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword." Under the same doom Nineveh, the foe of Israel, and Babylon, the foe of Judah, were ground to powder!

But it fares still worse with *apostate* nations. When the unclean spirit once expelled returns again, the last state is worse than the first. "So," said Jesus, "shall it be with this generation," and *so was it with that generation;* for under the whole heaven hath not been done as hath been done upon Jerusalem.

But our country must take rank, if with either of these classes, with the *apostate*. Our Government has never been the assailant of religion. The smoke of no martyr fire has ever risen between the eye and the white and crimson, the stars and stripes of the national banner. On the contrary, our nation has been, from the first, a Christian nation. The first sound the wolves and Indians heard from the lips of the white man on our New England shores were the sounds of prayer and praise to the Triune Jehovah. From the beginning until now, the name of Jesus has been invoked in our National Congress, and in our great political conventions. Appeal has gone up to the Christian's God on the field of battle before the conflict, and in thanksgiving after the victory. Our legislation, in so far as it has borne upon religion, has been Christian in its character. High authority has repeatedly declared that Christianity is a part of the common law of the land. The Sabbath is distinctly recognized, and year by year a day of devout thankgiving to God has been proclaimed by the Chief Magistrate of the nation. Under the shadow of the national flag, Gospel institutions have sprung up like willows by the

water courses. Church edifices dot the land from limit to limit. Christian missionaries from our shores have played the hero and the martyr in many a heathen land. The Sabbath sun, as he moves in majesty from the Atlantic to the Pacific over this great sisterhood of commonwealths, fixes his golden eye upon more than twelve million communicants in evangelical churches, and sees an equal number of children grouped around more than twelve hundred thousand Sabbath-school teachers. Bible societies, tract societies, colporteur agencies and other societies, Christian and beneficent, supported by an annual voluntary outlay for all religious purposes, of nearly one hundred million dollars make up together a world of hallowed activities that set the seal of Christianity broad and deep upon the very life of the Republic, and make it impossible thenceforth for it to be other than permanently Christian or basely apostate. The only alternative left is either with hands at once ungrateful and impious to tear up the deep-rooted cross and cast it into the sea and thereby hang a millstone to the neck of the nation, or to go forward, ploughing and planting, harrowing and weeding, until at the name of Jesus the whole aggregate Republic shall bow the head and bend the knee in heartfelt devotion!

While Alexander was thundering at the gates of Tyre, the terrified inhabitants, suspecting that Apollo, their god, was about to forsake them, assembled in the public square, and with chains fastened his statue to the pedestal. The folly of the heathen may teach us wisdom. We must secure the permanent dwelling of Immanuel in the midst of us, or as a nation we are lost! We must bind Him to our national life, not with chains of iron, but with the cords of love, with the bands of a man for evermore!

A Duty great and grave lies before us as *Protestant Christians.*

When God by the hand of Columbus drew aside the curtain, and disclosed this continent to the modern eye, nothing was more improbable than that these territories, now paved with this mosaic of republics, should become the heritage of a Protestant people. Henry VII was on the throne of England with seventeen years of life and rule yet before him. A full quarter of a century must elapse ere the trump of Luther should wake the dead. In the mind of Columbus, the one ruling idea was to add another province to the empire of the Papacy. And during three-fourths of his voyage he kept the prow of the *Santa Maria* pointed straight toward the heart of this land. Martin Alonzo Pinzon, commander of the *Pinta*, advised and urged Columbus to change his course and head for the south-west; Columbus declined the advice. Pinzon

remonstrated, Columbus persisted. Pinzon exclaimed: "It seems to me an inspiration; my heart dictates to me that we ought to steer in a different direction." In vain. At last God sent a flock of birds athwart the bows of the little fleet, and the birds won! The course of the vessels was changed, and in this discovery a little island took the place of the great continent!

The celebrated Alexander von Humboldt writes in the "Cosmos," "We must here pause to consider the wonderful concatenation of trivial circumstances which undeniably exercised an influence on the course of the world's destiny. Washington Irving has justly observed that if Columbus had resisted the counsel of Pinzon, and continued to steer westward, he would have entered the Gulf Stream and been borne to Florida and thence probably to Cape Hatteras and Virginia; a circumstance of incalculable importance, since it might have been the means of giving to the United States a Catholic Spanish population instead of the Protestant English one, by which the regions were subsequently colonized." And what that means, read in the condition past and present of those portions of North and South America actually occupied by that and a kindred papal power! "Never," continues Humboldt, "has the flight of birds been attended with more important results! It may even be said that it decided the first colonization in the new Continent and the original distribution of the Roman and Germanic races of men."

Nevertheless, Rome through her faithful vassal, Spain, pushed northward, took possession of the coast of Florida and for a time the Florida of her claims reached from Cape Sable to Newfoundland! From the latitude of Charleston, S. C., the line ran westward to the Mississippi and beyond, taking in all that we now call Louisiana. On the Pacific coast all was hers, from the Isthmus of Panama to Prince Williams Sound.

Through France, Rome held Canada and the greater part of the Mississippi Valley. But in the year 1759 Rome met her Waterloo on the Hights of Abraham, and all that sweep of territory passed into the hands of Protestantism. In due time the claims of Spain East and West vanished into thin air, and Protestantism, in the persons of the Pilgrims of New England, the Dutch of New York, the Swedes of Delaware, the English of Virginia and the Huguenots farther South held the land. Thus, as by visible act of God, this whole magnificent domain was wrenched from the hands of Rome and given over forever to the children of the Reformation!

And before us now as Protestant Christians lies the plain, imperative, *vital* duty, while with all our hearts conceding to our Roman Catholic neighbors all their rights and privileges,

civil and religious, yet to see to it that the Vatican Octopus, with its Bible-burnings, its cruel intolerance, its hatred of our public schools, its declarations in Encyclical and Syllabus "that the Pope and priests ought to have dominion in temporal affairs," that the principle that "the Church has not power to avail itself of force," and the principle that "the Roman religion shall not be held as the only religion of the State to the exclusion of all others are most mischievous and pernicious errors," to see to it, we say, that this hierarchy shall never acquire and hold dominion in this Republic!

Therefore we must insist that the public school shall nestle in every nook; that in it the Word of God with its pure and unique morality shall be read day by day; copies of this holy Word must be multiplied and placed in every hand, and there must be a sparing of no pains, no labor, no expense, for the conversion of the children of the papacy to the light, liberty and purity of the Gospel!

Duties await us also as *Presbyterian Christians.*

As voiced by Dr. Charles Hodge, the Presbyterian system denies that all Church power vests in the clergy; denies that the apostolic office is perpetual and denies that each individual Church is independent. It affirms that the people have a right to a substantive part in the government of the Church; that presbyters who minister in word and doctrine are the highest permanent officers in the Church, and that the visible Church is, or should be, one in the sense that a smaller part is subject to a larger, and a larger to the whole. The core of this system is the eldership; the whole eldership the organ for the exercise of the power of the Church; a portion specially ordained to discharge the duties of pulpit and pastorate; as rulers all elders on a footing of perfect equality; preachers and pastors all standing upon the same high level of dignity and authority, and the whole Church compacted into unity by a system of courts—lower, higher, highest. Of this system, Henderson, member of the Westminster Assembly, said, "Here is superiority without tyranny, parity without confusion, subjection without slavery." Of this system the Roman Catholic Archbishop Hughes said, "It acts on the principle of a radiating centre, and is without equal or rival among the other denominations of the country."

Our sister evangelical denominations we bid a hearty God-speed! There is room for all and work for all. But who will chide us for entertaining the conviction that a peculiar duty awaits a Church like ours in a land like ours; a Church between whose form of government and that of the nation analogies so many and so striking exist, both embracing in felicitous counterpoise the right and privilege of free thought

and private judgment on the one hand, with the predominance of an ultimate and venerable authority on the other; a Church historically and notoriously not one whit more republican in the form of its government than it is in its spirit and tendencies; a Church that has, therefore, always been an object of peculiar and cordial hatred to despots secular and spiritual; a Church ever the champion of education; a Church embracing in such proportions talent, learning, character, Christian zeal and piety; before such a Church, we say, there lies a peculiar duty, and well will it be for her and for the world if her members prove themselves true children of Issachar, that have understanding of the times to know what Israel ought to do.

Before this Church lies the duty of demonstrating a superior efficiency in spreading the Gospel among men, in gathering in the outcasts, in subduing sinners, in maturing all the rich fruit of the spirit, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Amen!

In conclusion: Out of these fervors of fraternal greeting it is with a half timid heart we send our thoughts onward over the expanse of a coming hundred years of cradles, and of graves toward the two hundredth meeting of this General Assembly. Out of the noise and bustle and swirl of sixty million panting lives, with their sweet chorus of manifold charities, the footfall of beautiful feet upon the mountains bringing good tidings and publishing peace, bringing good tidings of good and publishing salvation, and mingling with these the hoarse, harsh cries of atheist and anarchist, the clash of conflict with sin and vice, with the imperious and cruel saloon, the stench of Mormonism, and withal the still-hunt of the Jesuitic Papacy—it is, we say, with shrinking heart and half timid eye that out of the midst of all this we look forward into and through the noise and bustle and swirl of the oncoming century, with its rush of progress, its masterful subjection and varied applications of the forces of nature to the uses of man, that will be to those of the present as the oak to the acorn, as the Ganges emptying its gathered flood into the sea, to the Ganges at its infant spring-head, its stupendous political changes, its currents and cross-currents of thought, feeling and action, its harmonious blendings of coöperating agencies and its fierce collisions of contending forces!

To *this* one hundredth General Assembly the members have threaded their way through a throng of sixty millions of people, and it startles us to think that to that two hundredth General Assembly the members will have to crush their way through the seething masses of more than four hundred and

fifty millions of people. The two Assemblies blended on this centennial day represent two great Presbyterian bodies. Why need we doubt that the Two Hundredth Assembly will represent the combined Presbyterianism of the Republic? If one Congress can stand and act for sixty million citizens, why may not one General Assembly stand and act for sixty million Presbyterians?

Let us be thankful, brethren, that the character and fate of that stupendous future that now confronts our thoughts lies in other hands than ours. Our responsibilities will have been met and our duties will have been discharged, when into the custody of that Future we shall have passed this Present, not only unbetrayed, undamaged, uncrippled, but nerved up to a higher and holier tension, fervid, with a warmer zeal, purposes more rigorously girded, momentum harder to be resisted, and all baptized with tears of gratitude, enveloped in clouds of prayer and sanctified by a consecration higher and more entire. Amen and Amen!

THE SERMON

PREACHED BY THE MODERATOR,

REV. J. T. SMITH, D.D.,

OF BALTIMORE, MD.,

AT THE OPENING OF THE

ONE HUNDREDTH GENERAL ASSEMBLY, ON THURSDAY, MAY 17, 1888, IN THE FIRST PRESBYTERIAN CHURCH, WASHINGTON SQUARE, PHILADELPHIA, PA.

ALSO THE ADDRESS OF THE

President of the United States,

AT OVERBROOK, PHILADELPHIA, PA.,

WEDNESDAY, MAY 23, 1888.

THE SERMON.

FATHERS AND BRETHREN:

It is with no ordinary emotions we meet here to mingle our centennial congratulations and thanksgivings. Philadelphia, the name of our place of assemblage, is a name of happy omen. Brother and Love are two new names borrowed from the vocabulary of Heaven, brought down to earth by the divine Master and transfigured into mighty spiritual forces for the regeneration of human society. We hail the name as a prophecy of that "good time coming" when fear and force and interest and authority shall all be lost in brotherly love, binding these scattered fragments of humanity into one glorious brotherhood.

No memorial city on earth, save one, is for us filled with such inspiring monuments and memories. There stands the old State House, gray with years, covered within and without with sublimer inscriptions than were ever graved on pyramid or pillar, in whose inner chamber was cradled the mightiest of nations, and from whose steeple rang out the proclamation at once of national independence and human brotherhood, which has gone sounding through the world ever since: "Proclaim ye liberty throughout all the land to all the inhabitants thereof."

This is our Presbyterian Jerusalem, "the Vision of Peace," transfigured for us into the City of Brotherly Love. Here the Ark, long a wanderer on these shores, found a resting place. For here the first Presbytery was formed and the first Synod and the first General Assembly. And here for many years successive Assemblies met. The spirits of the sainted dead are all around us, and we, my brethren, are come to "Mount Zion, to the spirits of just men made perfect, and to the General Assembly and Church of the First Born."

Organized in 1788, and holding its first meeting the year following, the first General Assembly consisted of 34 members, representing some 177 churches, scattered along this Atlantic coast. The Alleghanies were then the frontiers, and beyond them stretched away to the distant Pacific an almost unbroken wilderness. The Mississippi then rolled voiceless through the great valley to the sea, and the vast plains and

prairies beyond echoed only the scream of the panther, the low of the buffalo and the war-whoop of the savage. Can this wide, wild wilderness be turned into a fruitful field and these deserts and solitary places be made to rejoice? That little handful of men gathered in the old Third Church, who are they to attempt so mighty an enterprise? Dr. Witherspoon, the Moderator, interpreting their anxious thoughts, arose and announced his text—what text could have been more appropriate or inspiring? "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." And now, after the lapse of a hundred years, with all their experiences, what text could be more appropriate for the service of to-day? I Corinthians, iii, 7—"So, then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

In this presence no exposition of these words or unfolding of the doctrine of divine efficiency is needful. The analogy suggested between vegetable and spiritual life runs through the whole volume of Scripture. Prophets and psalmists and evangelists wandered through forests and fields and orchard and garden, gathered from each its choicest products and planted them in a garden apart, grouping all around their central glory, "the Rose of Sharon and the Lily of the Valley." The Church, in Bible language, is sometimes a vineyard on a very fruitful hill. God has "fenced it and gathered out the stones thereof, and planted it with the choicest vines." It is sometimes an orchard of palms and pomegranates and figs and olives and all "trees pleasant to the eye or good for food." It is more frequently a garden, an Oriental paradise, with its winding walks and tufted mounds and latticed arbors and sparkling fountains and beds of spices and flowers of fairest form and richest tint and sweetest perfume. Even Solomon could think of no fairer image of the Church when visited by the blessed influence of the Holy Spirit than his Bethlehem garden, when the winds wantoned through its bowers and loaded themselves with its perfumes—"Awake, O, north wind; and come thou south; blow upon my garden, that the spices thereof may flow out."

God, who has made everything "beautiful in its season," and rejoices with a Creator's joy in His own works, has fitted up for His own abode and for our eternal home, a garden—the Paradise of which we love to think and to sing—of unfading flowers and perennial fruits, and river and trees of life, where the nations of the saved walk "with the Lamb that is in the midst of the throne." For man's earthly dwelling place, the home of his innocence, He prepared a Garden, enclosed out of the waste earth, and planted "eastward in

Eden." Every plant, and every herb, and every tree, was created before it was in the ground, and creation everywhere preceded growth. Those Eden seeds, brought down perhaps from the Upper Paradise, by which the waste earth was to be replenished, what immortal things they are! They may be hurtled in the teeth of icy blasts, buried deep in the wintry earth, hidden away in the heart of pyramids or the cerements of Egyptian mummies, or the long-buried gardens of Persepolis or Pompeii, and yet, unharmed by all the ministers of destruction, they spring up and bloom in the gardens of Paris and Cairo to-day. Immortal beyond all these was the seed of the Tree of Life, which grew in the midst of the Garden. That one blossom promise of the woman's seed—how it has unfolded, multiplied and propagated itself in every direction to mantle the wide earth with the bloom and beauty of the lost Eden! Exposed to unnumbered perils, wrapped up for safety through a long winter, in the narrow, hard shell of Judaism, now that the shell opens and the living seeds come forth, Paul gathers that he may scatter them abroad over the world—"A sower going forth to sow." He goes through Judea, and Samaria, and Galilee, and out into the regions beyond, through Asia Minor, across the sea to Europe, through Greece, and Italy, and Spain, and France, on and still on, for the spirit will nowhere suffer him to linger, till he reaches "the uttermost parts of the earth," and looks out over the waves of the great western sea. And there, there comes to him once more the Macedonian cry he heard in Troas, "Come over."

On the western side of the European continent, sundered from it, and thrust out amid the stormy waves of the Atlantic, God had placed two little islands side by side—Great Britain, with its level pastures swelling up as they sweep northward into the Gibralter fastnesses of the Scottish Highlands; and Ireland, trenched about by seas, with its emerald meadows, its fairy lakes, and its bogs but half reclaimed from the waves. Mere specks upon the earth's surface, of what momentous events those little islands have been the theatre! How "their line has gone out through all the earth, and their words to the end of the world!" How they have peopled the waste places of the earth—America, Australia, New Zealand, the islands of the sea, and planted themselves in the heart of the most populous empires of the East. Their roll-call circles the earth with the hours, their language, their literature, their laws, their Bible and their religion are overspreading the world. Not Babylon nor Rome, in their palmiest days, ever ruled so wide an empire, or swayed so mighty a sceptre. Moses saw their day afar off when he wrote: "By them were

the Isles of the Gentiles divided;" and Isaiah, when he wrote: "Listen, O! Isles, unto me; Jehovah hath said unto me I will give thee for a light to the Gentiles, and my salvation to the ends of the earth."

Accepting the tradition that Paul first preached the Gospel in Britain, we know that a great company of evangelists followed, for then all Christians were evangelists. Christian soldiers in the legions of Vespasian and Agricola, Christian merchants from Alexandria, Smyrna, and Ephesus, Christian travelers who had heard Peter, and John, and Timothy preach, went to the savage Britains, gathered around their blood-stained Druid altars, and told them "of Jesus and the resurrection." By the end of the second century we know that Gospel was preached, and the primitive, Apostolic Church established.

Very different has been its history in the two islands. England, larger, richer, more accessible, the prey of successive spoilers, has always changed its religion with its masters. Conquered first by the Romans, and for three centuries a Roman province, its State religion was the idolatry of Rome. Conquered again by the fierce pirate hordes of the north—Jutes and Saxons, and Anglos, and Danes—the monuments of Roman civilization with every remaining relic of Christianity were all swept away, and from the white cliffs of Dover to the bleak hills of Northumberland the temples of the terrible Scandinavian war-gods, Woden and Thor, rose upon the ruins of Roman temple and Christian shrine. Then followed another army of invaders, Augustine and his forty cowled monks, armed with ghostly weapons, mightier than the sword of the Roman or the battle-axe of the Saxon. In less than a century all England was subdued to the dominion of the Pope of Rome. Then came the Normans, with the more genial culture of the sunny south, rearing upon the ruins of rude wattle chapels the magnificent cathedrals of Canterbury, of Westminster, and of York, and flinging the fascinations of art and the witcheries of ceremonial around the altars of Rome. For long centuries England was the most abject vassal of the Pope, a fief of his empire, its revenues flowed into his treasury, while its church was ruled with despotic power by a hierarchy of his anointing. Then came the Tudors, who wrested the tiara from the Pope to place it on their own heads. England was a Popedom still, only the seat of ghostly power was transferred from the Vatican to Whitehall, and Henry, instead of Gregory, was the Pope. The despotism of the Tudors culminated at last in that of the Stuarts, the most unmitigated despotism the world has ever seen. No Oriental despot, claiming to be a god, ever ruled his crouching subjects with such absolute

power as the first Charles. His single will ruled the State, and the lives, the liberties and the fortunes of his subjects were at his mere mercy. "Whom he would he slew: and whom he would he kept alive." His single will ruled the Church, prescribed its faith, settled its prayer-book, appointed its officers, and ordered its whole administration. Always changing its religion with its rulers, the primitive Church was supplanted to this day by the Church of the king. It is the miracle of these last days that such an Oriental despotism could have been established in England and over the Anglo-Saxon race. There was restlessness, indeed, all the time. Again and again the throne of Pope, and Primate, and Tudor, and Stuart was shaken by earthquake throes, but not till the double despotism culminated in the Stuarts did the great English people rise up in their might to dethrone the tyrant.

Very different was the history of the Apostolic Church in Ireland and Scotland. For our present purpose they are one. The original inhabitants of Ireland and the Scottish Highlands were Scots, and perhaps colonists from Phœnicia. Their letters, their language, their rites of worship, their great May feasts, their hymns to Baal, their race characteristics, all point to the Tyrian coast. Secure in their mountain fastnesses and almost trackless bogs, they never felt or felt but lightly, the yoke of the English conquerors. Here the remnant in England, who would not bow to the conqueror nor serve his gods, fled for refuge; and here the primitive faith and the primitive Church were preserved. The dense fogs which envelop Island and Highland are lifted from time to time, and in Patrick, the Presbyter-bishop of Ireland, in Columba, his successor, in the Apostolic Culdees, in Armagh, the Jerusalem, and in Iona, the Patmos of the Isles, we see the true light shining steadily on amid surrounding darkness. The Scotch Church was never willingly subject to any king, save Jesus. She always stood ready to resist even unto death, every Cæsar, who would attempt to fasten his yoke upon her neck. When the Stuarts, with the madness which always goes before destruction, attempted to extend their sway over Scotland and Ireland, they rose up together in open and armed resistance. All Ireland was roused, and a Scotch army had already crossed the Tweed. In its extremity the English parliament calls to them for help, and the war of giants begins. On the one side were the king, the court, the privileged classes, the army and the Church. On the other, the great English people joined with the peoples of Scotland and Ireland. There was the Anglo-Saxon, with his passionate love of civil liberty, and the Scot, with his still more passionate love of religious liberty. Anglo-Saxon and Scot enter into a solemn

league and covenant—a league to vindicate their civil liberties, and a covenant to vindicate their religious liberties. "The Solemn League and Covenant" written in their blood sounded the tocsin of death to absolutism.

The long conflict comes to a decisive issue in those two renowned Assemblies, which have changed the face of the world—the Long Parliament and the Westminster Assembly. The Parliament smote off the head of the king, scattered his armies, swept away Star Chamber, Inquisition and Church, and the whole machinery of despotism. The work of destruction was complete, and society was reduced to utter chaos. Then, for the harder task of reconstruction, Parliament summoned the Westminster Assembly to its aid. It was an Assembly composed of the most illustrious representatives of the three kingdoms. From the House of Lords there came down ten of the hereditary magnates of the realm, from the House of Commons there came twenty of the most renowned champions of freedom. There were Prelates, Presbyters, Erastians, Independents, Presbyterians, all orders of the State, and all schools of religious faith. It was a popular Assembly, such as England never had seen before, and has never seen since. They met on a spot which had been sacred to Celt, to Roman, and to Saxon. There, on the ruins of Druid altar and Roman temple, had risen a stately cathedral, massive, symmetrical and beautiful as a dream. For eight hundred years it had been the symbol of England's glory, the shrine of her saints, the mausoleum of her mighty dead, the scene of her most splendid pageants, coronations and convocations. But to us, with the blood of its members in our veins, the faith in our hearts, and the chartered liberties they bought with their blood in our hands, Westminster is hallowed above all by the Assembly of 1643. In this presence we need not recount their labors. The Confession they framed embodied in completest form the common faith of Protestantism, and is the Confession of our faith to-day. The polity they established was the living body which Calvinism always builds for its habitation, and is the Presbyterianism we possess to-day. The long conflict between Oriental despotism and popular government in the State, and between Christ and Cæsar in the Church, was brought to a decisive issue. The liberties of the people and the sovereignty of Christ were bound up together in the Westminster Standards. They became the statute law of the three kingdoms, and Presbyterianism was established in all. But one fatal error at war with their own fundamental principles marred the whole. The house divided against itself fell, and great was the fall of it. Scarcely were the fatal words about the civil magistrate written till the mailed hand of Crom-

well scattered the Assembly, and the profligate, perjured Charles shivered into fragments the whole fabric they had reared. Not in Britain, but in a broader, grander theatre their work was to reach its consummation and find its glorious realization.

This New World was fitted up and hidden away amid trackless seas as the wilderness sanctuary into which the woman, with eagle's wings, and the man-child, who was to rule all nations, fled from the face of the Old World's scarlet Dragon. Its central portion, the zone of population and empire, was reserved for Protestant Britain, while Papal Spain and Papal France were turned away—the one Southward, the other Northward. Compared with its home in the British Isles, or its earliest home in Palestine, what a large place was here! We, my brethren, have come up to the city of our solemnities to-day from far wider dispersions than those of the tribes of old. We have come from the banks of our great Northern Galilees, sweeping in interlinked brightness across many a zone, from the shores of our far greater Western sea, from our hill country, spanning in two broad belts the Continent, from many a plain of Sharon, and from our great Esdrælon Valley, sweeping from the far North to the sunny Gulf, watered by the River of God, and fruitful as the Garden of the Lord. It is "a land of fountains and depths, a land of wheat, and barley, and vines, and fig trees, where they eat bread without scarceness, whose stones are iron, and out of whose hills they dig brass."

Coming to these shores one by one, and scattered through all the colonies, Presbyterians, like the Tribe of Levi, "had none inheritance in the land." Everywhere they found themselves confronted with their old adversaries enthroned in the high places of power and influence. In New York, in Maryland, in Virginia, in the Carolinas, in almost all the colonies they were harried by royal Governors and an established Church. They were fined, imprisoned, outlawed, forbidden to preach Christ or worship the God of their fathers without a license from the State. Here, too, the long conflict of the century came to a decisive and final issue in two popular Assemblies—the Congress and the General Assembly—sitting here side by side when this great Babylon was but a village, in the year 1788. '88 is to us a most memorable Centennial. In 1588 the proudly styled Invincible Armada, the mightiest armament the sea had ever floated, threatening utter destruction to Protestantism, was smitten by fierce wind and strewn in inglorious wrecks along the coast. In 1688, William, the Presbyterian Prince of Orange, descended upon England, drove out the faithless Stuarts and broke forever the iron yoke of

absolutism. In 1788 the National Assembly of France inaugurated the Reign of Terror, which toppled every throne in Europe, deluged her fair fields in blood, and threatened universal ruin. It was on that memorable centennial, and while the National Assembly in Paris was busy with its architecture of ruin, the Congress and the General Assembly met in Philadelphia.

History, it has been often said, is always repeating itself, and these two assemblies were just the repetition of the Long Parliament and the Westminster Assembly. Here, too, at the time of their meeting, there was a social chaos. The old colonial governments had all been swept away. The Confederacy, sufficient for war, proved but a rope of sand in peace. National bankruptcy, and dishonor, and demoralization prevailed, threatening a carnival of lawlessness and blood. The Congress brought order out of the chaos; made of the many, one; established the reign of law; abjured all power over the Church; proclaimed the people king. And the nation was born in a day.

The other and more august Assembly was composed of Princes in Israel. There is Doctor Witherspoon, sage, statesman, moralist, preacher, everywhere and easily first. There, by his side, is Patrick Alison, his peer in intellect, in courage, in zeal and devotion. There is Doctor Ewing, a living encyclopedia of all sacred and secular learning. There is the silver-tongued Samuel Stanhope Smith, the Apostolic Duffield, the sainted Moses Hoge, the consecrated Doctor Rodgers. These, with their illustrious compeers, were the men whom God had chosen to rear His tabernacle in the wilderness.

We need not in this presence recount their labors, for they were all summed up in the adoption of the Westminster Standards. They found the Westminster building with foundations deep and firm, resting upon the eternal Rock of Ages, with walls massive and symmetrical and but one bit of untempered mortar in the whole, but all unfinished, for its Topmost Stone was not yet brought in. They purged out the untempered mortar and brought in the Topmost Stone with shoutings of "Grace, grace unto it." The coronation of Jesus as sole King in Sion was proclaimed. The independence of Church and State, so often before proclaimed, was here for the first time in history actually realized. From that hour Church and State, twin ordinances of heaven, moving in their independent spheres, without perturbation or collision, like binary suns, revolving around the same centre, mingling their rays, but never confusing their source, have poured a brighter splendor around a wider horizon.

Now, after the lapse of a century, from our mount of vision to-day, let us glance at the prospect around.

1. All through the century the Church has been coming into unity with itself, and acquiring a more perfect mastery over itself and its resources. From the confused chaos of sects and nationalities the Scotch-Irish Presbyterians early began to separate and draw together. Repeated efforts were made to unite with them Germans, and Dutch, and French in one all-embracing Presbyterianism. All failed; and the infant Church was fixed for all time in the Westminster mould.

Scarcely had the adopting act of 1729 been passed till the questions, which vex every constitutional government, at once arose. There were questions as to the precise import, and limitations, and applications of the Constitution, questions between a strict and liberal construction, between prerogative and privilege, States' Rights and National Sovereignty. Two repellant forces were struggling with each other in the bosom of the infant Church—the centripetal force of Authority, which would draw all to itself; and the centrifugal force of Liberty, which would drive all to lawlessness. Their struggles at last rent the body asunder in the schism of 1741. For seventeen years each moved disastrously apart. Then, yielding to the attraction of the Common Standards, they drew together to move henceforth harmoniously in balanced oppositions around their common centre.

The chief causes of the division of 1837 were not differences as to doctrine, or polity, or discipline as defined in the Constitution. They were differences as to methods, and measures, and administrations under the Constitution. Of the two chief causes of division, the one as to the "Exscinding acts" was a judicial question as to the application of the law to a specific case, a question which arises under the administration of every law, and which courts are everywhere established to decide. The other as to Voluntary Societies was regarded as a mere question of policy in the then existing State of the Church. Both parties held the Standards in their integrity; and when the questions of the hour had passed, they came together again on the basis of the Common Standards—the Standards, not as "historically interpreted," or "variously stated and explained," but the Standards "pure and simple." Never was union more hearty and complete. There were no compromises, no submissions, and so no cankering jealousies were left behind. All traces of the old dividing lines are to-day completely effaced, and the memory of them is preserved only by a few fossiliferous antiquarians, whose conversation is not with the living Present but with the dead Past.

Then came the as yet unhealed division of 1861. It sprang

out of the old vexed question of its relation to the State, which had troubled the Church from the beginning, and has so often rent asunder our mother Church of Scotland. Both parties hold fast to the doctrine of the Standards as to the spirituality of the Church. Among Presbyterians there can never again be a question as to the crown rights of Jesus, or His sole Headship in the Church. But in the application of the admitted doctrine to a state of facts unparalleled in the past, and, as we trust, in all the hereafter, good men drew apart. Judging from our past experiences, and remembering the attractive power of the Standards when held in their integrity, while, of course, there will be oppositions, and obstructions, and delays, they will surely and at the right time come together again.

Meantime, the fellowship of common sufferings in the persecution of colonial times, and the fiery trials of the Revolution, and the deadly perils of the frontier was drawing them closely and more closely together. And all the time there was the inbreathing of the Divine Spirit, and the inworking of that only spirit of life which can build up the organism of a living Church. Again and again, in the East and the West, and in every great crisis of its history, the Spirit was poured out in Pentecostal fullness.

As from our mount of vision we look abroad over its wide expanse to-day, we see the Church united as never before. We have now no "liberal subscription," for we have no illiberal subscriptions; no "broad, generous Presbyterianism," for we have no narrow, ungenerous Presbyterianism; no "elective affinities," for we have no unelective affinities; no "old school," for we have no "new school." If here and there some echoes of the old battle-cries still linger, they are too few and faint to disturb our repose. We know, indeed, how easily that repose can be disturbed. A single rash speech on this floor, a single unguarded deliverance of this body, a single ill-advised newspaper article, may fan into a flame the embers of old strifes, or kindle a new conflagration. The little child may shiver into fragments the most precious vase. A madman may set fire to the most glorious structure ever reared by human hands. But amidst all these perils the good hand of our God is upon us. And we bless Him to-day for this unity of the Spirit in the bonds of peace.

2. At one with itself, our Church is in a large sense at one with the Church universal. Presbyterian catholicity is not a mere sentiment or a thing of formal profession and platform proclamation. It is a fundamental doctrine embodied in the very heart of our confession. "The visible Church consists of all those throughout the world that profess the true religion,

together with their children." Particular Churches, by whatever denominational names distinguished, are branches of the one true Church. It is a tree. The trunk is one. One life pervades the whole, from tiniest root to topmost leaflet. But it has many branches; some, it may be, larger and fairer and loaded with more luscious fruits, but all are branches of the one tree and partakers of the one life. "Many members, but one body." The "communion of saints," which we profess, requires us to maintain a holy communion and fellowship in each others' gifts and graces and worship "with all those who, in every place, call on the name of the Lord Jesus." No catholicity is broader than that of our Standards.

We are not one of a multitude of petty clans, "hating and devouring one another." We are one of a great federation of Christian commonwealths, many in one. We do not outlaw any nor treat them as "aliens from the commonwealth of Israel" because of their doctrine of baptisms or of laying on of hands. These "Principles," the A, B, C's of the primer, as the apostle calls them, we have left behind with other childish things, and are going on to the higher lessons of the perfection beyond. We recognize the membership, the ministry and the ordinances of all particular Churches. None are more loyal to the truth or hold it with a firmer conviction than Presbyterians. But we are loyal to our brethren as well, and hold the truth in love. Beyond the truth we hold apart, we find in the larger truth we hold in common a broad enough basis for communion with the Church universal. With all particular Churches, even those most remote, we recognize some point of vital contact. We are at one with the Greek Church, the Papal Church and every Church as to the great distinctive doctrine of Christianity, the doctrine at this time most fiercely assailed—the doctrine of God. We worship the same God, Father, Son, Spirit, the great Three in One, the God of the earliest creeds and of every creed. We join the Church universal in its protest against atheism, materialism, pantheism and godless scientism. We hold the common faith of Protestantism as formulated in all its great confessions—the Calvinism of the thirty-nine Articles of the Augsburg Confession, of the Heidelberg Catechism, of the Canons of Dort. We hold the Presbyterianism of the Reformation Churches of Germany, of France, of Holland, of Scotland, and of every land save England. We accept the historic episcopacy of the New Testament, of the earliest fathers, of Waldenses, of Culdees and Lollards, and all reformers before the Reformation; the episcopacy of Calvin, of Knox, of Wesley, of Cranmer, of Reynolds and Usher, and the fathers and founders of the Anglican Church. In common with all

Christendom we repeat the Apostles' Creed. In all union societies and common evangelistic labors Presbyterians are always found in the front rank, for there is nothing in their creed and nothing in their hearts to prevent the fullest recognition and coöperation.

We believe that the visible Church is one, one organically, one body for the inhabitation of one spirit. Because of the hardness of our hearts, there has, indeed, been a schism in the body, and eye and ear have been saying to hands and feet we have no need of thee. Because of our manifold infirmities, denominations were needful in the past, and are needful still, just as the stars are needful before the all-glorious sun appears, just as winter's gloom is needful to prepare the way for spring, gladness and summer glory, just as Jewish types and shadows were needful to prepare the way for the great, coming one. "But when that which is perfect is come, then that which is in part shall be done away." The visible Church is one. The day is coming when these schisms in the body shall be healed and its external, organic, visible unity be manifested to the world. Then the mighty power which Episcopacy and Papacy derive from their external unity will belong to the Church universal. Then, and then only, will the world believe.

In this hitherto unexampled working of the spirit of unity in Christian hearts, in this coming together in council and convention of those most nearly allied to each other, in this eager stretching out of hands toward each other by those farthest and longest estranged, in this earnest searching everywhere after agreements, instead of differences, in this consciousness of the absolute necessity of the strength which comes from union in the battle of the great Day of God Almighty against this mighty host arrayed under their one black banner, we hail the signs of promise, the morning star of coming day. May God hasten it in its time.

3. At one with itself, at one with the Church universal, our Church has wider affinities still. It is at one with its environment. "God," says the son of Sirach, "has made all things double." There are double ordinances in the heavens, and double ordinances on the earth; double organs in the body, and double conditions of life; and everywhere of the twain God is making one. The element and the body which lives and moves in it are doubles. And what the element is to the body that the State is to the Church it envelops. All history shows the vital importance of the right relations between them. When political allies, both suffer debasement and loss. When rivals, struggling with each other for the mastery, the land is filled with violence and blood. When either is master, master and servant suffer together. The

Church and the State, doubles as they are, are of diverse natures, governed by different laws, directed to different ends, and moving in different spheres. The State ought to be to the Church what the atmosphere is to the body, which lives, and moves, and breathes in it. The atmosphere is imponderable, that the body may move through it easily, without oppression or hindrance: it is pure, that the body may breathe life, not poison and death: it is transparent, that the body may look through it to the bright lights of the heavens above. Such an atmosphere the State here is to the Church. Presbyterianism and Republicanism are one in the fundamental principles which underlie both. That all power under the Supreme is in the body of the people and not in a hierarchy—that this power is exercised, not immediately, but through their representatives—that these representatives are not constituted such by birth, or succession, or authority, but by election of the people—that all rulers are equal and exercise their powers jointly in a series of ascending courts. These great principles are common to Presbyterianism and republicanism. And while they rule out popes and prelates in the Church, they at the same time rule out kings and privileged classes in the State. The thirteen colonies, in Congress assembled, and the thirteen Presbyteries, in General Assembly, met here side by side, the one consciously, the other, if you please, unconsciously, fashioned their separate works after the divine pattern.

Independent, each moving in its own sphere, and seeking its own ends by its own methods, He who has made all things double, makes of the twain one in benediction. The State, for its own ends, organizes townships, counties, states, nation, and sets up the whole machinery of republicanism in all. In so doing it pioneers the way for the Church, the Presbytery, the Synod, the Assembly. It throws around them all the protection of the law which guards all peaceful citizens. The Church in turn, as the divinely appointed religious teacher, inculcates the Bible duties of good citizenship, and binds them upon the conscience by sanctions the State never knew. And so, moving each in its separate sphere, nation and Church have attained a power and pre-eminence never known before. The song of the angels is echoed back by the twain made one in blessing. "Glory to God in the highest, and on earth peace, good-will towards men."

4. But our Church has wider affinities still. Presbyterianism recognizes the brotherhood of man. It sees in every man a king and priest unto God, waiting the hour of his anointing. Himself a king, it delivers him from the yoke of every earthly tyrant. Himself a priest, it delivers him from

the ghostly terrors and sacramental witcheries of every earthly priest. Enthroning private judgment in the high place of authority, it sweeps tradition, and council, and pope, and priest, and synod, and Church from their usurped seats, and makes the man responsible for himself to God alone. The kingdom of the truth, it educates, leads out the higher and God-like faculties from among the lower, and quickens, and elevates and expands the popular mind. Wherever Presbyterians go, they carry with them schools, and colleges, and all the appliances of popular education.

They have always, and in all lands, been the champions of popular freedom. In the great battles for popular governments they have always been the advance guard. In every great crisis of the battle they have furnished the forlorn hope. Look over the roll-call of the martyrs of civil and religious liberty, Anglican, Lutheran, Armenian, and where will you find the martyr Church?

Our Presbyterianism is true Socialism, for it is the socialism of Christ. Its name is "The Kingdom of Heaven." Its written constitution is the sermon on the Mount. Its all-embracing statute law, the Golden Rule, its authoritative interpretation of the law, is the Master's judicial decision of the question of the inheritance. The Church is not a divider of inheritances among men. Questions as to the equitable division of profits between employers and employed, questions between Capital and Labor, are beyond its jurisdiction. But it proclaims the great law of the kingdom, which requires justice, aye, and kindness, too, from both, and forbids selfishness in either. "Beware of covetousness." Do not with the cormorant's greed seek all for yourself. As you would your brother should do to you, do ye even so to him. What a glorious society is this of the kingdom of heaven! The Utopia, the free Commonwealth, the perfect social state, of which Plato, and Augustine, and Moore, and Milton, and Burke dreamed! Aye, and more than these! A golden dream impossible of realization upon earth and among men? No, it was embodied in the first Christian Church. What an exquisite picture is that which meets us at the opening of the Acts, in the very vestibule of the house of God! "And the multitude of them that believed were of one heart and of one soul, neither was there any among them that lacked; and distribution was made to every man according as he had need; and great grace was upon them all." It is the Church of the future—when capitalists will be men, and corporations will have souls, and equity, kindness and consideration will take the place of business, and greed, and grinding; when laborers will be honest, and faithful and true, and make their employers'

interest their own. Then, instead of grasping selfishness, and bitter hate and armed collisions threatening the very foundations of society, the law of love will rule the world. The groaning earth is crying out to the listening heavens: "Thy kingdom come."

5. Last of all, there are wider affinities still reaching away beyond earth and time. Presbyterianism honors God, exalts Him to the throne of absolute supremacy, and takes fast hold of the arm of His omnipotence. It recognizes His sole sovereignty in Nature and Providence, "working all things according to the counsel of His own will." It recognizes the absolute sovereignty of the Spirit in Redemption, not tied to Church, or sacrament, or ordinance, but "working when, and where, and how He will." It sees everywhere the efficiency, not of laws, nor forces, nor historical developments, nor of godless evolutions, but of the one, living, personal, omnipresent God. This is the grand characteristic of that Calvinism which is the living soul of the Presbyterian body. Recognizing the decrees of God, as enwrapping the whole future, it labors together with God for the fulfillment of His high decrees. He that planteth is nothing; and he that watereth is nothing; but God, who is all in all, gives the increase.

Presbyterianism honors God by using the instrumentalities He has appointed. It takes the Bible, not as containing the Word of God, but as the very Word of God; not as interpreted and authenticated by council or creed, but as interpreting and authenticating itself. The Bible and the Bible only, is its infallible rule of faith and practice. It will not keep back unwelcome truth, nor abbreviate or mutilate its Confession. It will not debase the simplicity of its worship by scenic displays or sensual pageants. Its ministry is the ministry of the Truth, not as addressed to the eye, or the ear, or the fancy, but to the understanding, the conscience, the heart. It will not lower the standard of its ministry, nor come down to win the multitude by earthly and adventitious attractions. It seeks rather to lift the multitude up to the high planes of thought and devotion.

From the beginning the Presbyterian Church has recognized its obligation as a missionary Church. The first care of the first Assembly was to send the Gospel to the regions beyond—the frontiers and the Indian tribes. Long ago our great agencies for Home and Foreign Missions were organized; and all through the century, as the world has been growing smaller, and men have been drawing more closely together, and appliances of evangelization have been multiplied, our agencies have been enlarged till to-day they reach out over the world, and are already gathering in their

glorious fruitage. Here, to-day, are fathers and brethren from all parts of the great Homefield, from the shores of both seas, from the banks of the Northern lakes and the Southern gulf, from mountain, and plain, who are making the desert and solitary place to bud and blossom as the rose. Here are brethren from all parts of the great foreign field, from Africa, from India, from China, from Japan, from Syria, the forerunners of that greater ingathering, when "they shall come from the East and from the West, and from the North and from the South, and sit down with Abraham, and Isaac, and Jacob in the kingdom of God."

Standing to-day on this Centennial Pisgah, with the goodly land just before, we have turned back to the Church in the Wilderness to renew their wanderings, share their toils and their triumphs that so we might gather "faith and patience" from their example. The Church all along her history has celebrated her great eras and anniversaries by festival and song, by sacrifice and sermon, by monument and memorial. On the banks of every Red Sea of deliverance, with cymbal and harp she sings her Miriam song of salvation. In the dry bed of every Jordan of passage she sets up her stone of thanksgiving. On every Ebal of victory she rears her pillar of triumph. "For the Lord has appointed a law in Israel that we should tell His mighty deeds to our children, that they might set their hearts on God, and not forget the works of God, but keep His commandments." Here we, too, would set up our Centennial Ebenezer, and with glad and grateful hearts write upon it the old inscription, "Hitherto hath the Lord helped us."

We may not longer linger here, as we would most gladly do, to look over the goodly land before. But as from day to day we come up to this Mount of Vision to survey its vast extent and glorious promise, we shall hear the voice of the Lord our God sounding continually in our ears, "Go in and possess the land."

ADDRESS OF THE PRESIDENT OF THE UNITED STATES.

THE General Assembly of the Presbyterian Church in the United States of America, and the General Assembly of the Presbyterian Church in the United States, both accepted an invitation to a reception tendered by Mr. and Mrs. J. Wistar Morris, on Wednesday afternoon, May 23d, at their residence at Overbrook, Philadelphia, Pa. At this reception the President of the United States and Mrs. Cleveland were guests and were presented to the officers and members of the two Assemblies. Prior to the presentation President Cleveland made the following address:

I am very much gratified for the opportunity which is afforded me of here meeting the representatives of the Presbyterian Church. Surely no man can lose interest in the welfare of the Church in which he was reared. I can find no fault in any of you if you deem it a sad confession when I acknowledge that, I must recall the days long past to find my closest relationship with the noble and grand denomination which you represent. I speak of the days when we learn those things which make us Presbyterians all the days of our lives, the days in which we become grounded in the religious impressions that never pass from us. Attendance on church services three times each Sunday, and Sabbath-school in the intermission, may be irksome enough to the boy of ten or twelve years of age to fix it firmly in his memory; but I have never known a man who regretted these things in the days of his maturity. The Shorter Catechism, thoroughly studied and learned, was not perfectly understood in those days, and yet, in the toils and labors of after-life, those are not the worst citizens who early learned "What is the chief end of man?"

In speaking of these things, surrounded by those who are assembled here, tender thoughts crowd upon my mind, all connected with Presbyterianism and its teachings. I have with me memories of a kind, affectionate father, consecrated to the cause, but called to his reward in the midday of his usefulness,—the sacred recollections and prayers and pious life of

a sainted mother, and a family circle hallowed and sanctified by the spirit of Presbyterianism.

I cannot but express the hope and the wish that the Presbyterian Church may always be found at the front in every movement which promises the temporal, as well as the spiritual advancement of mankind. In the turmoil and bustle of every-day life, few men are so foolish as to ignore the practical value of the Church organizations established among us, and the advantage of Christian teaching and example. The field is vast and the work sufficient to engage the efforts of every Church and every denomination, but I am inclined to believe that the Church which is the most tolerant and conservative, without losing its spiritual strength, is the one which will soonest find its way to the hearts and affections of the people. It is well enough for us to constantly insist that ours is the best denomination, but I believe we can safely concede much good to every other Church which seeks to make men better.

I am here to-day to greet two Assemblies of the Presbyterian Church—one called North and the other South. The subject is too deep and intricate for me, but I cannot help wondering why this thing should be. These words so far as they denote separation and estrangement should be obsolete. In the national councils, and in the business of the country, they no longer mean reproach and antagonism, and even soldiers who fought for the North and those who fought for the South are restored to fraternity and unity. This fraternity and unity is taught and enjoined by our Church. When shall she herself be united, and have that added strength and usefulness which unity and harmony insure?

I thank you for your kindly greetings.

A HISTORICAL SKETCH

OF THE

BOARD OF HOME MISSIONS

OF THE

Presbyterian Church in the United States of America.

No. 53 FIFTH AVENUE, NEW YORK.

1802—1888.

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OF THE

BOARD OF HOME MISSIONS.

A considerable part of the following sketch was published in the Annual Report of 1876. It is now enlarged and brought down to the present date.

As the General Assembly is now celebrating its centennial anniversary, it seems fitting for the Church to recount the history of its Home Missionary work—one of the great means by which the national life has been rendered worthy of celebration. Religion in the hearts and homes, and schools and churches of the people, has chiefly made the nation what it is, and largely secured its progress and permanency.

Home Missions have done much to plant, extend and encourage this religion. Nine-tenths of all the churches of our denomination have been, directly or indirectly, planted and fostered by their instrumentality. Indeed, from the first settlement of our people on this continent, our Church has professed herself to be a missionary body, and regarded this country as her great mission field. The work of gathering and aiding feeble congregations, and sending out and supporting missionaries in the new and frontier settlements, was the great object of her earliest anxieties and efforts.

Our people were among the first settlers in this country, for the Pilgrims landing at Plymouth were thoroughly Calvinistic—*i. e.*, Presbyterian—in doctrine, and more or less imbued with its order and polity, as manifested by the presence and influence among them of such officers as Ruling Elders, of whom Elder Brewster was a noble specimen. The eventful struggles in the mother country from 1600 to 1640, sent large migrations to New England. Of the 21,000 landing during the first twenty years of the settlement—from 1620 to 1640—Mather says that "more than 4,000 were Presbyterians." From 1660 to 1690, great numbers of our people were compelled to flee from England, Scotland, Ireland,

Wales, Holland, Sweden, Denmark, Germany and Moravia, and the revocation of the Edict of Nantes in 1685, by Louis XIV., drove thousands of Huguenots from France, Belgium and Switzerland, to New England, New York, "the Jerseys," Pennsylvania, Delaware, Maryland, Virginia, and the two Carolinas and Georgia. The persecuted people, fugitives for religion's sake, formed little settlements, which became centres around which future migrations gathered. They maintained their religious life in their wilderness-homes by closet and family worship, by catechetical instruction, by meeting on the Sabbath for social worship, prayer, reading the Scriptures, singing, conference and exhortation. Sometimes their Sabbaths were gladdened by the missionary preaching the gospel, administering the sacraments, and in various ways animating them to devout and holy living, and the godly training of their children. Whilst their opportunities were few and small, no people more simply and truly than they illustrated the "walk with God."

Although, before 1690, many congregations had been gathered in different parts of the country, and were served by these self-denying ministers, yet they were too widely and too thinly scattered to form a *Presbytery*. Indeed, the difficulties and dangers from the Indians and the wilderness, prevented such associations. These difficulties and dangers will be more manifest when we remember that as late as 1690 many savage tribes inhabited the country between the now great cities of New York and Philadelphia. Somewhere about 1690, the first Presbyterian church was gathered in Philadelphia. Before or about the same time, the congregations of Snow-Hill, Pokomoke, Wicomico, Rehoboth and Manokin, were gathered on the eastern shore of Virginia and Maryland. Early efforts were made to form a Presbytery out of these scattered ministers and congregations, but none was organized until about 1700 or 1705. We have the mutilated minutes of its meetings from 1706, but the early history of the date and circumstances of its first gathering is lost. Some ministers and congregations were in existence before the organization, and for years were prevented from uniting in it by the difficulties and dangers of the country. Owing to the establishment by the Penns

of religious liberty in Pennsylvania, this colony became the home of refugees from the old countries, and hence the rapid growth of our infant Church in that section. The formation of the old Presbytery of Philadelphia had no small influence in drawing hither the immigrants from Scotland and the North of Ireland. Moved by a missionary spirit, their ministers often followed their people to the new settlements in this new land, and the same compassion led them largely to an itinerating work among these scattered sheep in the wilderness. Makemie, for example, in a missionary tour, came from Pokomoke, on the eastern shore, through Maryland, Pennsylvania, "the Jerseys," to New York, about 1700, where he was unjustly and unlawfully thrown into prison by order of the Governor, Lord Cornbury, for preaching the gospel. It is enough to say that his lordship found Makemie an inconvenient prisoner, as Paul and Silas were to the magistrates at Philippi, and like them, was glad to let him go.

The people of all nationalities awakened the compassions of these ministers. The German, the Huguenot, the Hollander, the Swede, the Moravian and the Welsh, enjoyed their missionary labors as well as the English-speaking settlers. They preached the gospel first to the people along or near the Atlantic coast; then advanced with the settlements to the foot of the Alleghenies; then, through the gaps in the mountains, to the new lands beyond, where now are Pittsburgh, Cincinnati, Nashville, Lexington, Memphis, New Orleans, Saint Louis, Columbus, Indianapolis; and earlier, and further north, to Albany, Troy, Schenectady, Utica, Rome, Syracuse, Auburn, Geneva, Rochester, Buffalo, Erie, Cleveland, Detroit, Chicago, and so on to the Mississippi, the Missouri, and eventually to the Rocky Mountains and to the shores of the great ocean beyond. They established missions among the Negroes and the Indians; sending Occum to the tribes on Long Island, and later to the Oneidas, Mohawks, Senecas, Cayugas, and other families of the Iroquois; and David Brainerd, and afterwards his brother John, to the Indian tribes of New Jersey and Pennsylvania—the Delawares, the Shawnees and Tuscaroras; and later still missionaries like Gideon Blackburn to the Cherokees, Choctaws, Sanduskies, and other tribes.

To instruct the people, but chiefly to raise up in the country itself an able and educated ministry, they founded public and private schools, academies, seminaries for both sexes, and colleges. A large proportion of all the educational institutions in the Middle and Southern States were, it is confidently believed, begun by Presbyterian influence. Many of these were begun by the missionary in the wilderness, before the camp-fires and war-whoop of the Indian had died away. To the school founded by McMillan in West Pennsylvania before the Declaration of Independence, the young men came from their cabin-homes to recite Latin and Greek, with their rifles loaded for defence against the savage red-man. To educate a ministry, and fit men for public place and usefulness in the Provinces, was the object for which the College of New Jersey was established more than 140 years ago. It was the first of the Presbyterian colleges founded in this country, and was for years largely supported by annual collections taken up in the various congregations under the direction of the old Synod and Assembly. Long before the Revolution, which gave birth to the nation in 1776, Princeton had enjoyed the labors of three illustrious Presidents —Edwards, Burr and Davies—had mourned their too early deaths, and had called Dr. John Witherspoon, from Scotland, to preside over the College, and later, to give his great influence and name, in behalf of religion and liberty, to the Continental Congress.

The Presbyterian ministry, filled with the memories and history of persecutions in the mother-lands, became the apostles and defenders of freedom in the new. By means of the pulpit, the school and pastoral visitation, they had so trained their congregations, that from the Carolinas to New Hampshire, the Presbyterian people were prepared for the great struggle of the Revolution for civil and religious liberty. Washington and the old Congress found no truer, braver or more intelligent supporters and soldiers in that memorable war. Indeed, to these people and ministers it is not immodest to say that the land and the world are more indebted than to any or all others, for the firm establishment and final triumph of the principles of human freedom involved in the great struggle of the Revolution, and announced so clearly in the Declaration of 1776.

On nearly every page of the minutes of the first Presbytery and Synod, and afterwards of the General Assembly, organized out of the Synod in 1789, are found what they called "supplications" from new and feeble and distant settlements, for missionaries and the means to aid in their support. The descriptions of their spiritual wants and destitutions are always pathetic, and often heart-rending. To secure the means, the Presbytery and the old Synod ordered annual collections from all their churches to be used in the support of the missionaries in these feeble settlements. It will be interesting and instructive, as illustrating the truth of the Scriptures that "there is that scattereth and yet increaseth," to know that the first recorded grant of missionary money was made to the First Presbyterian congregation of New York in 1719, to enable it to support the gospel. The interests of the Presbyterian Church have multiplied vastly in that great city since that donation was made to that then feeble congregation, 169 years ago! How fruitful this "handful of corn in the earth on the top of the mountains" has become! "The shaking of its fruit is like the shaking of Lebanon." How often, and in how many thousand-fold has this donation been returned to Home Missions and kindred causes during these 169 years! Surely it was a wise grant, like the good seed, yielding the "thirty, sixty and hundred fold."

Burdened with their growing spiritual wants, the Presbytery, and afterwards the Synod, sent frequent and urgent "supplications" to the Synods of Scotland and Ireland, and to the evangelical ministers of London and Dublin, for ministers and money to aid in their maintenance. In 1709, the Presbytery (we give it as one instance from many) besought the sending of one young minister at least, and £60 for his support. In these ways ministers were procured, and sent out to the scattered sheep in the wilderness, and congregations were gathered, feeble it is true, but earnest and devout. "The wilderness and the solitary place were glad for them, and the desert rejoiced and blossomed as the rose." The minutes of the General Assembly also testify to the increase and earnestness of these "supplications" from all parts of the country. Besides the labor performed by ministers in neighboring

destitutions, many new ones were sent every year to instruct and comfort the pioneer settlers pressing towards the Gulf on the South, and through gaps in the mountains, towards the valleys of the Tennessee and the Ohio, to the Mississippi.

THE GENERAL ASSEMBLY.

The General Assembly was organized in 1789, out of the materials of the old Synod. The whole Church then consisted of 177 ordained ministers, and 111 licentiates, 288 in all, with 419 congregations, of which 204 were vacant. At the very first meeting, it was unanimously resolved "to send forth missionaries, well qualified to be employed in mission work on our frontiers, for the purpose of organizing churches, administering ordinances, ordaining elders, collecting information concerning the state of religion in those parts, and proposing the best means of establishing a gospel ministry among the people. And in order to provide means for defraying the necessary expenses of the mission, it is strictly enjoined on the several Presbyteries to have collections made during the present year in the several congregations under our care, and forwarded to Isaac Snowden, Esq., Treasurer of the General Assembly, with all convenient speed." This collection amounted to £80, 12s. 10d. The usual salary allowed a missionary was $400 per annum, and in a single instance, $50 was granted to a Rev. Mr. Kerr, for the loss of his horse on a missionary tour in the frontier parts of New York and Pennsylvania. Their salaries were small, their trials and dangers great, their labors abundant,—the good they did and the consolations they brought to the scattered and home-sick settlements manifold,—the seed they sowed and the harvests they prepared for the Church and country were in value beyond all computation. Whatever there is of public taste, culture, and conscience in the nation to-day, and love of order and law, is chiefly due to the self-denying toils of these Home Missionary workers. No mind can estimate the obligations which the land and the world owe to these influences and labors.

The old Synod and the General Assembly bought and begged Bibles and religious books, for distribution by the missionaries among the destitute people. Thus the immortal works of Dodd-

ridge and Alleine, and Baxter and Boston, and Bunyan and Flavel, were read and rejoiced over by multitudes in the frontier settlements. Many a young man was fired by them to preach the glorious gospel of God.

THE STANDING COMMITTEE OF MISSIONS.

As the boundaries of the country grew and its frontiers were extended, South and West and North, and the importance of the work increased, the General Assembly appointed *a Standing Committee of Missions* in 1802. Its nomination of missionaries was made to, and confirmed by, the General Assembly in open session. The work was prosecuted with increased diligence and success, aided by the great revivals in all sections of the country in the first years of the present century.

THE BOARD OF MISSIONS, 1816.

The population increased and settlements extended very rapidly after the war of 1812. The missionary wants and work extended as rapidly as the population, and beyond the power of the Standing Committee of Missions to supply. To meet this growing demand, and render the management of the work more efficient than it could possibly be either by the Standing Committee or the General Assembly itself, in the few days of its annual session, it organized, in May, 1816, "The Board of Missions."

The Committee say: "For the purpose of enlarging the sphere of our missionary operations, then, and infusing new vigor into the cause, your Committee would respectfully recommend a change of the style, and enlargement of the powers of the Standing Committee of Missions. If, instead of continuing to this body the character of a committee, bound in all cases to act under the instructions of the General Assembly, and under the sanction to give validity to all measures it may propose, the Committee of Missions were erected into a Board, with full powers to transact all the business of the missionary cause, only requiring the Board to report annually to the General Assembly, it would then be able to carry on the missionary business with all the vigor and unity

of design that would be found in a society originated for that purpose, and at the same time would enjoy all the benefit that the counsel and advice of the General Assembly could afford.

With these views of the subject, it is respectfully recommended:

1. That the style of the Committee be changed for that of the "Board of Missions, acting under the authority of the General Assembly of the Presbyterian Church in the United States."

2. That the Board of Missions be enlarged by the addition of the Rev. John B. Romeyn, D.D., Samuel Miller, D.D., and Messrs. Samuel Bayard, Robert Ralston, Robert Lenox, John R. B. Rodgers, John E. Caldwell, Divie Bethune, and Zechariah Lewis.

3. That in addition to the powers already granted to the Committee of Missions, the Board of Missions be authorized to appoint missionaries whenever they may deem it proper; to make such advances to missionaries as may be judged necessary, and to pay balances due to missionaries who have fulfilled their missions, whenever, in their judgment, the particular circumstances of the missionary may require it.

4. That the Board be authorized and directed to take measures for establishing throughout our churches auxiliary Missionary Societies; and that the General Assembly recommend to their people the establishment of such societies, to aid the funds and extend the operations of the Board.

5. That the members of the Board of Missions be annually chosen by the Assembly, and that they continue in office until the rising of the next General Assembly, when they are to be succeeded by the persons chosen for the current year.

The Board of Missions as organized, consisted of Rev. Drs. Ashbel Green, Archibald Alexander, J. P. Wilson, J. Janeway, T. H. Skinner, G. C. Potts, D. Higgins, James Coe, James Richards, R. Cathcart, E. McCurdy, J. H. Rice, James Blythe, R. G. Wilson, James Hall, Andrew Flinn, J. R. Romeyn and Samuel Miller, with Elders Boudinot, Hazard, Conelly, Haslet, Smith, Bayard, Ralston, Lenox, Rodgers, Caldwell, Bethune and Lewis.

After the organization of the Board in 1816, the work of Home Missions increased rapidly in extent and interest.

During this same period other influences were at work along other lines that need to be noticed. From the beginning of the century, and even before, there had been a growing stream of population flowing into Central and Western New York.

Congregational pastors from New England were sometimes sent out into that country by their congregations seeking the spiritual welfare of their own children, who had been drawn westward by the fat lands of the Genesee Valley and Western New York. But there were Presbyterians from Long Island and New Hampshire and Northern New York settling in the same country, as well

as Presbyterians from New Jersey, who followed up the Delaware and Susquehanna rivers and the military road of Sullivan's army, and so there were Presbyterians and Congregationalists strangely mixed, and the missionaries from Connecticut and the appointees of the General Assembly met on the same soil and did the same work preaching the gospel—administering the ordinances and comforting the saints. Powerful revivals of religion sprang up as the result of their labors, between 1800 and 1810, and many souls were converted and many churches were formed.

While the Board organized in 1816 was yet in its infancy and endeavoring to establish itself, New York was taking on new strength and importance. For ten years previous to this time the project of uniting by canal the waters of Lake Erie and the Hudson had been under consideration. In 1817 a bill was passed to that effect in the New York Legislature. In 1825 the canal was completed. The tide of population that had been flowing into Central and Western New York flowed on at a greatly increased rate. The wilderness disappeared as if by magic, and towns sprang up on every hand. From all that country, travel and traffic flowed most naturally to New York.

Meanwhile, a great and powerful revival sprang up throughout the State. The demand for the preaching of the gospel was intense and well nigh universal.

To help furnish an adequate supply of ministers for the new country, Hamilton College was established at Clinton, New York, in 1812. Of its 2,443 graduates 704, or nearly one-third of the whole number, have entered the ministry, 34 have become foreign missionaries, 228 are now enrolled among the living clergymen of the Presbyterian Church, and 140 of them belong to the Synod of New York.

Auburn Theological Seminary was established a few years later, having the same great interests in view; 1,320 men have been connected with the institution.

But the Erie Canal from Albany to Buffalo not only opened the State of New York to easy and rapid settlement, but helped forward thousands and tens of thousands more to regions beyond. Steamers carried them on not only to the Western Reserve and all

Northern Ohio and Indiana, but to Michigan, Wisconsin and Illinois.

They were an honest, energetic and godly class of pioneers. Everywhere they longed and even clamored for the preaching of the gospel. To help meet this demand, in 1826 the American Home Missionary Society was formed. In its Board of Directors were Presbyterians, Congregationalists, numbers of the Reformed Dutch ministry, and it was not wonderful that the most of the Presbyterian Churches and ministers on this field gave in their adhesion to this Society, and, when needing missionary aid, solicited the same from its treasury. The operations of the Society were mainly satisfactory to the Presbyterian churches in the limits indicated, and to many more where New York was a commercial centre, and the churches grew and multiplied under its fostering care.

When the exscinding act took place in 1839, the churches in the exscinded Synods had no other resource; and they and those who joined with them—commonly called the "New-School Church"—continued its adhesion to that Society.

The Board of Missions remained after the division in 1838 in connection with the old-school branch, and was the instrumentality through which that Church labored to evangelize the land.

In 1857 the name of the Board was changed to that of "The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America."

All went smoothly with "the American Home Missionary Society" for a series of years, but, at length, some difference of opinion arose between certain Presbyteries and the Society as to the administration of its affairs. The matter came before the General Assembly, which appointed a strong committee to correspond with the Society, and, if possible, secure an agreement. The Committee was not successful.

The third and fourth Presbyteries of Philadelphia, the Synod of Iowa and the Presbytery of Chicago presented overtures and memorials on the subject to the General Assembly of 1855. Thereupon the General Assembly organized

THE CHURCH EXTENSION COMMITTEE,

consisting of Rev. Albert Barnes, Rev. Thomas Brainerd, D. D., Rev. Thomas J. Shepherd, Rev. Henry Darling, Rev. Benjamin J. Wallace, M. M. Baldwin, John A. Brown, Thomas B. Sparhawk, Rev. George L. Prentiss, D.D., Rev. Jonathan F. Stearns, D.D., Rev. Samuel T. Spear, D.D., Rev. John C. Smith, D.D., Hon. John L. Mason, Joseph B. Sheffield, and Hon. Edward A. Lambert.

The Assembly was particular to say, that in recommending this course of action, the General Assembly distinctly declares that "it is not their intention thus to establish an Ecclesiastical Board, or to interfere with the proper functions of the American Home Missionary Society, but, as heretofore, they recommend that Society to the confidence and co-operation of the churches under their care." "This Committee shall have no other powers than those conferred by the Assembly; and the functions now assigned to them are those of employing Presbyterial, Synodical and other Presbyterian itinerant or exploring agents, and affording aid in such exceptional cases as those already mentioned, and also the receiving and disbursing of funds for these objects."

Meanwhile, the disagreement continued, the irritation increased, and as a divided or double allegiance quenched the zeal of the Church, and as both denominations were growing larger and stronger, it became an open question whether it would not be wise to separate from each other and let each denomination do its own work. In 1861, the General Assembly assumed the whole responsibility of conducting the work of Home Missions within its bounds; and it dissolved the Church Extension Committee, organized in 1855, as no longer neceassary, and constituted the

PRESBYTERIAN COMMITTEE OF HOME MISSIONS.

The names of the Committee were—Rev. Asa D. Smith, D. D., Rev. Edwin F. Hatfield, D. D., Jonathan F. Stearns, D. D., Rev. Charles S. Robinson, D. D., Rev. Thomas S. Hastings, D. D., Rev. Henry Darling, D. D., Rev. Albert Barnes, D. D., Rev. Benjamin J. Wallace, D. D., Mr. Oliver E. Wood, Mr. Joseph F. Joy, Mr. James B. Pineo, Hon. Edward A. Lambert, Mr. J. Milton Smith, Mr. John A. Brown, Hon. Joseph Allison.

The Committee organized for work almost immediately, and the Presbyterian missionaries holding commissions from the "American Home Missionary Society," on the expiration of the same, sought commissions from the Committee.

It is to be regretted that the reports of the American Home Missionary Society did not distinguish between its Presbyterian and Congregational missionaries; and hence we have no means of determining how much of the good work done by that Society was the work of Presbyterian ministers. But we have suggestive facts. In 1861, when the Committee was organized, that Society had on its roll the names of 1,062 missionaries, of whom 367 or almost one-third are found on the rolls of the General Assembly for the same date. In 1867 that Society had enrolled 846 names. In the same year the Committee had 421, almost exactly half as many. At the time of the re-union of the Society had 944, while the "Presbyterian Committee of Home Missions" reported to the General Assembly at re-union 530, and the "Board of Domestic Missions" 613.

The glorious re-union of the two Assemblies was accomplished in 1870 after a separation of 32 years, a whole generation. At the re-union, the Board of Missions and the Committee of Home Missions were united under the legal name and style of "the Board of Home Missions of the Presbyterian Church in the United States of America," and incorporated by the Legislature of the State of New York, April 19, 1872.

The General Assembly appointed the following persons members of the Board:

Ministers.	*Laymen.*
GEORGE L. PRENTISS, D.D.	EDWARD A. LAMBERT.
JOHN HALL, D.D.	JACOB D. VERMILYE.
THOMAS S. HASTINGS, D.D.	GEORGE W. LANE.
JONATHAN F. STEARNS, D.D.	THOMAS C. M. PATON.
WILLIAM C. ROBERTS, D.D.	JOSEPH F. JOY.
HENRY J. VAN DYKE, D.D.	AARON B. BELKNAP.
WILLIAM H. HORNBLOWER, D.D.	JOHN TAYLOR JOHNSTON.
	GEORGE R. LOCKWOOD.

They also designated New York City as the locality in which the chief operations of the new Board should be carried on, and

appointed a committee to procure all the legislation required by the exigencies of the case and direct the transfer of the property now held by the two bodies above designated. All this was satisfactorily done.

Since re-union the growth and success of Home Missions has been such as to call forth constant gratitude to God. In only a single instance has the number of missionaries fallen short of 1,000, while in some instances it has risen to more than 1,400.

The number of churches organized is 2,478, and the whole number of members, who have been added to the churches on profession, reaches the encouraging aggregate of 124,566, as shown in the following statistical table:

Year.	No. Miss.	Ch. Org.	Prof.	Year.	No. Miss.	Ch. Org.	Prof.
1871	1,232	156	6,080	1880	1,151	138	5,641
1872	1,154	125	5,676	1881	1,217	156	4,979
1873	993	136	3,944	1882	1,303	155	6,195
1874	1,012	153	6,074	1883	1,387	136	6,281
1875	1,286	93	6,164	1884	1,458	135	6,216
1876	1,087	58	6,683	1885	1,435	195	8,914
1877	1,019	89	7,658	1886	1,367	140	9,561
1878	1,200	132	7,327	1887	1,465	175	10,812
1879	1,202	136	6,179	1888	1,486	170	10,182

But in no year of our whole history has the demand for missionaries surpassed that which meets us at this, the first year of the second century.

The times we live in are times of peace and prosperity. Strangers still flock to our shores in great multitudes from nearly all lands and the islands of the sea. The growth of our population is very great.

The last year was unsurpassed in the miles of railway built. Along every new line flows in a new population that needs the preaching of the gospel and all the appliances of Divine worship. More than that, God has given our Church favor among the people. Many are the openings where the missionary ought to be sent, but it seems impossible to find men or the means for their support. Thanking God for what He has done for us in the past, let us pray that He will send forth more reapers to gather the ripening and expanding harvests.

The following persons have served as Corresponding Secretaries:

THOMAS H. SKINNER.....1817-26.	CHAS. C. JONES.... .....1850-53.
WM. M. ENGLES .....1827.	GEO. W. MUSGRAVE. .....1853-61.
EZRA STILES ELY .....1828.	THOS. L. JANEWAY.....1862-68.
JOSHUA T. RUSSELL. ....1830-33.	G. W. MUSGRAVE.....1869-70.
WM. A. McDOWELL .....1833-50.	HENRY KENDALL.....1863-70.

SINCE THE RE-UNION.

HENRY KENDALL.....1870-	WM. C. ROBERTS.....1881-86.
CYRUS DICKSON..... ...1870-81.	WM. IRVIN..... ...1887-

The present members and officers of the Board of Home Missions are:

Ministers.	*Laymen.*
Rev. JOHN HALL, D.D.	GEO. R. LOCKWOOD.
" HENRY M. BOOTH, D.D.	TITUS B. MEIGS.
" JOHN R. PAXTON, D.D.	JOS. F. JOY.
" THOS. S. HASTINGS, D.D.	JACOB D. VERMILYE.
" ALFRED YEOMANS, D.D.	WALTER M. AIKMAN.
" THOMAS A. NELSON, D.D.	JOHN S. KENNEDY.
" WILSON PHRANER, D.D.	JOHN TAYLOR JOHNSTON.
	JOHN E. PARSONS.

Officers.

Rev. JOHN HALL, D.D.....*President.*
" HENRY KENDALL, D.D. } .....*Corresponding Secretaries.*
" WILLIAM IRVIN, D.D. }
O. D. EATON.....*Treasurer.*
OSCAR E. BOYD.....*Recording Secretary.*

MISSIONARIES, AND MONEYS COLLECTED.

We now give a brief statement of the missionary appointments, and the means collected to aid in their support by the Presbyterian Church. It is a matter of regret that neither the old Presbytery nor the old Synod, nor indeed the General Assembly—until the appointment of the "Standing Committee of Missions" in 1802—kept a separate account of the numbers of missionaries, or of the amounts appropriated for their support. The reason, perhaps, was that the ministers were nearly all missionaries, and the money was collected chiefly for their maintenance. We can, therefore, begin with a statement only at 1802.

From 1802 to 1816 the Standing Committee of Missions made 311 missionary appointments, generally of twelve months each, and collected $49,349.

The Board of Missions, from 1816 to the division in 1838, made 2,486 missionary appointments, and collected $231,504.

From the division in 1838 to the re-union in 1870, the Board made 16,113 missionary appointments, and collected $2,805,375.

In these three periods, from 1802 to 1870, the General Assembly, through the Standing Committee and the Board, made 18,910 missionary appointments, and collected $3,086,228.

After the organization of the Committee of Home Missions by the new-school General Assembly, from 1861 to 1870 (the time of re-union), it made 3,281 missionary appointments, and collected $962,947. But the numbers of missionaries and the amounts of money contributed by the new-school Presbyterian Church, from 1838 to 1861, to the American Home Missionary Society cannot be ascertained. Diligent but unavailing inquiry was made before the organization of the Committee of Home Missions in 1861. But a careful examination of the appointments made by the American Home Missionary Society for the years 1851–5, inclusive, shows that nearly *two-fifths* of the whole number were Presbyterians.

Estimating on that basis, the 22,005 appointments of that society from the time of the disruption in 1838 to the organization of the Committee of Home Missions in 1862, the Presbyterian appointments must have been 8,800.

This Board, since its organization in 1870, has made 22,454 missionary appointments, and collected $8,005,995.18.

In 1871 the re-united General Assembly organized the Sustentation Committee, which, in 1874, was transferred to the Board of Home Missions to be conducted as a separate department. As it is but a part of Home Missions—occupied with the same kind of work—its men and money should be added to the statistics above, making a total of 448 missionary pastors, and $241,103.

Thus the Home Missionary work of the Church before and during its division, and since its re-union, presents a grand total of 53,893 missionary appointments, and $12,296,273.18 contributed for the cause. In addition to these numbers and amounts, the vast donations of clothing and other comforts from the Church to the missionaries, during all these years, should be taken into account, and they vastly swell the aggregate. In the meantime this oldest and largest

mission work of the Church has suggested and assisted the institution of all the other boards and agencies of our Zion; "a river" it has truly been, whose streams have made glad "the city of God."

GROWTH AND EXTENT OF THE CHURCH.

We now present a few and imperfect statistics of the growth of the Church in *decades*, as follows:

Year.	Ministers.	Churches.	Members.	Year.	Ministers.	Churches.	Members.
1789	177	General Assembly organized.		1840	2,481	3,138	228,643
1790	177	(The number of churches and members not given until 1810.)		1850	3,399	3,163	347,051
1800	183			1860	4,214	5,009	427,687
1810	434	772	28,901	1870	4,238	4,526	446,561
1820	781	1,299	72,096	1887	5,654	6,436	696,767
1830	1,491	2,158	173,829	1888	.....	.....	.....

The Southern portion of the new-school branch left in 1857, and the same portion left the old-school branch in 1861, which created the change in the statistics of their bodies as noticed above. As the two branches are now united in one, we combine their statistics during the separation from 1838 to 1870.

Now, if there be added to these the similar statistics of 1870 of the Presbyterian Church South, which left in 1861, and the Cumberland Presbyterian Church, an earlier offshoot, we find about 6,194 ministers, 6,446 churches, and 631,462 members. If we take in with the above the numbers in other kindred Presbyterian bodies, such as the United Presbyterians, the Dutch and German Reformed and others, there are more than 8,000 ministers, 9,000 churches and 1,000,000 members!

These influence, and are directly or indirectly connected with, 10,000,000 of the 65,000,000 of our population. All these wonderful things God has wrought *chiefly* through Home Missionary work as conducted at first by the original Presbytery, then by the old Synod, then by the General Assembly organized in 1789, then by "the Committee of Missions" from 1802, then by "the Board of Missions" from 1816, together with the "Presbyterian Committee of Home Missions," organized in 1861, and now, since the re-union of 1870, by "the Board of Home Missions of the Presbyterian Church in the United States of America."

If we turn back to the three ministers and the feeble Presbytery of 1700, or to the 177 in 1789, one hundred years ago, and then to the grand array of ministers, churches and members of 1887, we will be constrained, like them of old, to say, "What hath God wrought?" "The Lord hath done great things for us, whereof we are glad."

The Church now stands at the beginning of its centennial of years, looking out along the untrodden pathway of future generations. What will be her history at the end of the next hundred years? Will she be stationary, or go backward, or advance rapidly to the conquest of the country for Christ? She cannot stand still; she must retreat or advance.

Considering the changes arising from the marvellous extension of the railroad and telegraph systems—the vast migrations caused thereby—the enlarging floods of people from foreign and heathen lands—the unparalleled increase of material wealth, with its dangers—the unsettled state of the land and the world—the growing influence of our country on the progress of civilization and Christianity among its own millions now, and on its hundreds of millions soon to be, and on the countless multitude of millions of the race—the vast approaching changes amongst the nations predicted and promised in the Word of God, and so long expected by His people—conscious of the great trust He has committed to our use in men and means and gifts and talents and opportunities—encouraged by the signs of the times as foreshadowing the speedy fulfilment of the predictions and promises as to the universal spread of the gospel—cheered by what He has already done, is now doing and is able still more to do—let us arise and possess this great and goodly land which the Lord God of our fathers has given unto us.

WOMAN'S WORK FOR HOME MISSIONS.

Previous to the re-union of the old and new-school branches in 1870, a conference was held in Chicago between Dr. Kendall and others, having reference to the organization of a Woman's Board of Home Missions. The weightier interests of the question of re-union so absorbed the attention of the Church that for a time

positive action was deferred, though various parties kept agitating the question until it was consummated in 1878. The *Rocky Mountain Presbyterian*, published by Rev. Sheldon Jackson, D.D., was for years the medium through which this subject was kept prominently before the Church. In almost every number there were articles showing the unhappy and degraded condition of the women and children among the Indians, Mexicans and Mormons, and the need of organized effort to educate and evangelize them.

Three or four years before the re-union a Woman's Missionary Society was formed in Auburn, New York, to furnish the ignorant Romanists of New Mexico with religious teachers, and raise funds for their support. This was called the "Santa Fé Association," made auxiliary to the "Union Missionary Society," of which the late Mrs. Doremus was President. After working unitedly for a time, it became apparent to many of the members that a denominational organization would be more efficient. Accordingly, those who were Presbyterians withdrew and formed the "New Mexico, Arizona and Colorado Missionary Association," auxiliary to the Home and Foreign Boards of our own Church. In 1870, this association was changed to the Ladies' Board of Missions of New York, in the hope that it would grow in strength and become eventually national. Its aim was to assist both Home and Foreign Missions, and its motto, "The field is the world."

At the opening of Utah and the Southwest by transcontinental railways, loud calls came for more missionary schools, but the funds of the Ladies' Board did not admit of an enlargement of their work. Other local societies also contributed toward the support of the schools and teachers among these peoples.

ACTION OF THE BOARD OF HOME MISSIONS.

Meanwhile, the missionaries sent by the Home Board to the same regions of country called for schools to prepare the way before them. It soon became evident that the Indians, the Spanish-speaking people of Colorado and New Mexico, as well as the Mormons of Utah and Idaho, must be reached, if at all, through

their children. These facts were presented by the Board to the General Assemblies of 1872, '73, '74, with the request that something be done to enable it to carry the gospel to these exceptional populations.

The Board of Home Missions, at its meeting, June 22, 1875, appointed a committee to prepare and report a plan for the co-operation of the women with the Board. January 26, 1876, a plan was adopted by the Board recommending that the Sessions and Presbyteries supervise and promote the organization of women's societies, and send their funds direct to the Board's treasury. Up to this time the question of "school work" had not been under consideration by the Board. But at the October meeting, 1876, the following minute was adopted:

"WHEREAS, the sum of $500 has been placed in the hands of the Secretaries for the employment of teachers in Utah under the supervision of our missionaries there; therefore,

"*Resolved*, That the Secretaries be authorized to expend the amount thus contributed, for the purpose indicated, without further commitment of this Board."

At the meeting of the Board, December 18, 1877, the school work among the exceptional populations was formally undertaken and the following rules adopted, which have been in operation ever since:

1st. That every application for the establishment and maintenance of a school or schools, by this Board, must be judged on its own merits, with the presumption against it, as being an application for exceptional work.

2d. It is only among populations that cannot be reached as yet by churches, that this Board will undertake in any case the establishment and support of schools.

3d. No schools shall be established or supported by this Board in States or in Territories which have already, or are likely soon to have, school laws, unless there shall appear to be strong and special reasons for making a temporary exception to this rule.

4th. Only such teachers shall be employed and commissioned as are indorsed by the Sessions of the churches to which they belong, and by the Presbyteries within whose bounds they live.

5th. So far as may be practical, the financial support for this school work shall be committed to the women of our Church as their special trust, out of whose contributions, without drawing upon our regular Home Missionary fund, shall be taken what, in our judgment, may be needed for this work.

The first teachers were commissioned formally by the Board December 24, 1877, sixteen of them with salaries amounting to $5,400, which amount it was expected the women of the Church would contribute.

ACTION OF THE GENERAL ASSEMBLY.

In addition to the action of the Board of Home Missions, two overtures were sent by the women of Iowa to the General Assembly, one in 1873, and again in 1875. The Presbyteries of Utah and Colorado, within whose territory large numbers of these exceptional populations live, knowing their need, also overtured the Assembly at various times. The General Assembly of 1875 recommended "the organization of a Woman's Home Missionary Society, with auxiliary societies, under the advice and counsel of the Board of Home Missions, or its officers" (p. 489). The Assembly of 1876 went still farther and adopted the following: "We suggest to the Assembly to urge and impress this good work upon the women of all our churches, to recommend a thorough organization.....It is further suggested to the Synods to appoint annually a committee in each Synod" (p. 31). In 1877, the Assembly, in order that the scriptural and ecclesiastical idea might be complete, recommended that work be done through the "Session, the Presbytery, the Synod and the General Assembly" (p. 512). Every General Assembly since then has added its recommendation and approval.

The Assembly of 1886 enlarged the sphere of their labors by granting authority to open missions among the uneducated white population of the South.

THE WOMAN'S EXECUTIVE COMMITTEE.

The work increased so rapidly that a general or National Woman's Home Missionary Society became a necessity.

In response to the felt need, a convention of women interested in Home Missions was called during the session of the General Assembly at Pittsburgh, in 1878. At this convention a committee of twelve women was appointed, representing various parts of the country.

They were instructed to request the Ladies' Board of Missions of New York to devote all their energies exclusively to this new work for Home Missions, and in case they declined to accede to the request, they were empowered to issue a call to all the Synodical Committees for the purpose of forming a general society. The Ladies' Board declined to make the change requested. The Committee then appealed to the Board of Home Missions, which suggested, at its meeting, October 7, 1878, various objects for which women should work, and also suggested that the various committees of the Synods, as soon as possible after their appointment, bring themselves into sympathy and co-operation by the appointment of a general executive committee, who shall be their organ of communication with the Board, etc.

In response to these suggestions, a call was issued, and on December 12, 1878, the Synodical Committees met in the Bible House, in New York, and organized "The Woman's Executive Committee of Home Missions" and adopted a series of "plans and regulations" for work. They also elected the following officers:

Mrs. ASHBEL GREEN, President.
" J. L. GRAHAM, } Vice-Presidents.
" J. B. DUNN, }
" R. T. HAINES, } Corresponding Secretaries.
" A. R. WALSH, }
" J. D. BEDLE, Recording Secretary.
" M. E. BOYD, Treasurer.

The first meeting of the new Committee was held at the Mission House, 23 Centre Street, New York, December 17, 1878, and the work inaugurated which has since grown to its present proportions.

Taking the counsel of the Home Board, which "pronounced their proceedings a movement in the right direction," they adopted the following as their plan of work, viz.:

First.—That the Executive Committee co-operate with the Board of Home Missions, undertaking no work without its approval.

Second.—That the duties to be undertaken by them be the following, viz.: 1. To diffuse information regarding mission work. 2. To unify, as far as possible, woman's work for Home Missions. 3. To raise money for teachers' salaries and for general Home Mission purposes. 4. To superintend the preparation and distribution of Home Missionary boxes. 5. To secure aid and comfort

for Home missionaries and missionary teachers in special cases of affliction or destitution.

We take pleasure in reporting that the Woman's Executive Committee, and its many auxiliaries throughout the country, have confined themselves to the above-named objects, and have executed their trusts in the most faithful manner.

THE RELATIONS OF THE WOMAN'S EXECUTIVE COMMITTEE TO THE BOARD.

During the nine years of its existence, the relation of the Woman's Executive Committee to the Board of Home Missions has been that of mutual confidence and uninterrupted harmony. After considering the applications for teachers or buildings, and deciding on what should be undertaken, the Executive Committee presents its decision to the Board for its approval or rejection. The Board has never forced its judgment on the Executive Committee, and the Executive Committee has never insisted on taking up a work against the clear judgment of the Board. There has not been a case over which the least disagreement has arisen. In this way the Church enjoys the benefit of the noble impulses and best judgment of a dozen wise and practical women, and of the long experience and business knowledge of the Board of Home Missions in the prosecution of the school work.

DIFFUSION OF INFORMATION.

The thanks of the Church are due to the Woman's Executive Committee and its auxiliaries for their earnest efforts to increase the circulation of information and to distribute leaflets and pamphlets containing valuable Home Mission intelligence. They diffuse information not only in regard to school work, but also in regard to Home Missionary work generally. The Board is happy to say that they have awakened a large amount of interest in the general work of evangelizing our country.

THE UNIFICATION OF WOMEN'S SOCIETIES.

In the spirit of love and conciliation, the women have reduced three or four societies into one. The unity of purpose in these

societies prepared the way for their organic union. The Board of the Southwest, which had done a noble work, decided, in 1880, to connect its Home department with the Woman's Executive Committee. In 1882, the Woman's Board of Home and Foreign Missions of Long Island, which justly claims the honor of sending the first female teacher to Utah, followed the example of the Board of the Southwest, and, in 1883, the Ladies' Board of Missions of New York transferred their Home department to the Synodical Committee, now working happily in connection with the Woman's Executive Committee. This is a result for which the whole Church should be sincerely thankful. With union of operation as well as of aim, we may look for larger and more blessed results in the future.

FUNDS FOR TEACHERS AND GENERAL OBJECTS.

The success of the women in raising funds for the support of schools and teachers has been almost phenomenal. It has not been realized at the expense of the Board of Home Missions, nor, as some feared, at that of the Woman's Foreign Board, for the receipts of both have continued to increase every year. The following table shows the sums of money raised and the number of teachers employed each year from the organization of the Woman's Executive Committee to the present time:

1878.	Teachers.....	20	Funds.....	$	5,296 25
1879.	"	35	"		15,624 65
1880.	"	39	"		20,264 39
1881.	"	72	"		39,841 08
1882.	" 100		"		74,197 80
1883.	" 133		"		87,401 62
1884.	" 144		"		109,154 47
1885.	" 175		"		128,523 36
1886.	" 199		"		175,910 76
1887.	" 215		"		191,960 30
1888.	" 264		"		226,067 24

Thus far the Woman's Executive Committee has not been able to contribute anything towards the general funds of the Board. But when the suggestion was made that they should support the missionaries who are laboring in connection with their schools, it was favorably received, and they decided to do so as soon as their receipts would justify it.

A HISTORICAL SKETCH

OF THE

BOARD OF FOREIGN MISSIONS

OF THE

PRESBYTERIAN CHURCH.

53 FIFTH AVENUE, NEW YORK.

1837—1888.

BOARD OF FOREIGN MISSIONS

OF THE PRESBYTERIAN CHURCH,

53 FIFTH AVENUE, NEW YORK

MEMBERS OF THE BOARD.

1885–1888. CHARLES H. PARKHURST, D.D., R. R. BOOTH, D.D.
C. VAN VORST, LL.D., GEORGE S. COE, DARWIN R.
1886–1889. WILLIAM M. PAXTON, D.D., JOHN D. WELLS, D.D.
CARTER, WILLIAM A. BOOTH, EZRA M. KINGSLEY
1887–1890. CHARLES K. IMBRIE, D.D., GEORGE ALEXANDER, D.
P. WILSON, D.D., HENRY IDE, WARNER VAN NO

OFFICERS OF THE BOARD.

JOHN D. WELLS, D.D., *President.*
MR. WILLIAM A. BOOTH, *Vice-Pres.*
JOHN C. LOWRIE, D.D.,
FRANK F. ELLINWOOD, D.D.,
ARTHUR MITCHELL, D.D.,
JOHN GILLESPIE, D.D., } *Secretaries.*
WILLIAM RANKIN, ESQ., *Treasurer.*

LETTERS relating to the Missions, or other operations of the Bo be addressed to one of the Secretaries, 53 Fifth Avenue, New York.

LETTERS relating to the pecuniary affairs of the Board, or remittances of money, should be sent to WILLIAM RANKIN, Treas address.

FORM OF BEQUEST.—The Board is incorporated by an Act of the of the State of New York. The corporate name to be used is—' of Foreign Missions of the Presbyterian Church in the United America.

CERTIFICATES of Honorary Membership are issued on the p thirty dollars; and of Honorary Directorship on the payment of o dollars.

A

HISTORICAL SKETCH

OF THE

BOARD OF FOREIGN MISSIONS

OF THE

PRESBYTERIAN CHURCH.

1837—1888.

C. H. Jones & Co., Printers, 114 Fulton Street, New York.
1888.

NOTE.

The following sketch has been prepared at the suggestion of the last General Assemby. The fact that it is but a sketch is sufficient apology for its brevity and incompleteness. Its necessarily fragmentary character, however, is less to be regretted, as much valuable information on the subject is already within reach in "Presbyterian Missions," by the late Rev. Ashbel Green, D. D., the "Foreign Missions of the Presbyterian Church," written by our senior secretary, Rev. John C. Lowrie, D. D.; "Sketches of the Presbyterian Board of Foreign Missions," issued by the Board in 1872; "Historical Sketches of Presbyterian Missions," published by the Woman's Foreign Missionary Society, and carefully revised to a recent date, and our treasurer's "Hand Book," packed with important and well arranged matter, all of which are laid under tribute in the present sketch.

New York, May, 1888.

ORGANIZATION.

The Board of Foreign Missions was organized in the City of Baltimore, October 31st, 1837, in accordance with the following action taken by the General Assembly on June 7th, of the same year. "*Resolved*, that the General Assembly shall superintend and conduct by its own proper authority the work of Foreign Missions of the Presbyterian Church, by a Board appointed for that purpose, and directly amenable to said Assembly." This action marks the culmination of a discussion covering a period of years, as to whether missionary operations should be carried on by voluntary societies, or by the Church in its organized capacity, as had been the case with the home missionary work, and that among the Aborigines. The foreign missionary spirit, however, and systematic effort to preach the Gospel to the heathen, antedated the organization of the Board, and even of the General Assembly by many years.

The first official action of the General Assembly looking to active participation in the work of Foreign Missions, was taken in 1817, when it united with the Reformed Dutch Church and the Associated Reformed Church, in forming "The United Foreign Missionary Society," whose object was "to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and other portions of the heathen and anti-christian world." In 1826 this society was merged into the American Board. In November 1831, the Synod of Pittsburgh, which from its organization in 1802 had exhibited marked missionary zeal, organized the "Western Foreign Missionary Society" for the

purpose of "conveying the Gospel to whatever parts of the heathen and anti-christian world, the Providence of God might enable the Society to extend its evangelical exertions." Under the fostering care of such noble men as Drs. Francis Herron and Elisha P. Swift, its first President and Corresponding Secretary, this Society had succeeded in planting missions among the American Indians, also in India and Africa, and was contemplating entering China, when on the organization of the Board by the Assembly, it cheerfully transferred its entire work. Up to the Re-union in 1870, the Board was composed of 120 members, chosen by the Assembly from different sections of the Church, from whom an Executive Committee was appointed of members residing in or near New York City, the Board's headquarters. At the Re-union, the membership of the Board was reduced to fifteen, and the Executive Committee dispensed with. Prior to 1870, the Board was presided over successively by Rev. William W. Phillips, D. D., Rev. John M. Krebs, D. D., and Mr. James Lenox. At the re-organization of the Board in 1870, Mr. Lenox was chosen President. He was succeeded in 1873 by the Rev. William Adams, D. D., at whose death in 1880, Rev. Wm. M. Paxton, D. D. was chosen, and continued to serve until his removal to Princeton in 1884, when the present incumbent, Rev. John D. Wells, D. D. was elected. Concerning the other executive officers, our treasurer's Hand Book says: "The first Corresponding Secretary of the Board in 1837 was the Hon. Walter Lowrie, who resigned one of the most honored and remunerative positions at the National Capitol, to become the servant of the Church in this office, and which he filled with conspicuous ability and devotion until the year before his death in 1869, when bodily infirmities compelled his retirement. Rev. John C. Lowrie, who was obliged to withdraw from his mission work in India through failure of health, was chosen Assistant Secretary in 1838, holding also after 1845 a pastoral charge until 1850, when he

became a full co-ordinate Secretary with his father, and is now the senior of his associates in age and office. In 1853, Dr. John Leighton Wilson, then a returned missionary from Africa, was chosen third Secretary, continuing until 1861, when he resigned and became the first Corresponding Secretary of the Foreign Mission Board of the Presbyterian Church in the Southern States. This vacancy was filled in 1865 by Dr. David Irving, until his death in 1885. Dr. Irving had been a missionary in India, and at the time of his appointment was pastor of the First Presbyterian Church of Morristown, N. J. In 1871, Rev. Frank F. Ellinwood, D. D., who had just closed his successful work as secretary of the Re-Union Memorial Fund, was chosen as associate of Drs. Lowrie and Irving. In 1883, Rev. Arthur Mitchell, D. D., was called from the pastorate of the First Presbyterian Church of Cleveland, Ohio, to become the fourth Secretary, and in 1885 the vacancy caused by the death of Dr. Irving was filled by Rev. John Gillespie, D. D., pastor of Westminster Presbyterian Church, Elizabeth, N. J. The present corresponding secretaries are in the order of their appointment, Drs. Lowrie, Ellinwood, Mitchell and Gillespie.

The first Treasurer of the Board on its removal to New York was Mr. James Paton, a prominent merchant of this city, who served without salary for three years. Then it was decided unwise to have mission funds involved in the uncertainties of mercantile business; moreover, much inconvenience was found in having this office distant from that of the Board, and in 1841 Rev. Daniel Wells, who had been rendering assistance in that department, became responsible treasurer. His health failing in 1848, Charles D. Drake, Esq., now Ex-United States Senator, and Ex-Chief Justice of the Court of Claims in Washington, was elected his successor. After two years' service Mr. Drake resigned, and the present incumbent, William Rankin, Esq., then of Cincinnati, where he had practised law about thirteen years, was invited to this

office, and entered upon its duties November 1st, 1850." After a noble service of nearly thirty-eight years, conspicuous for the fidelity, ability and success with which the Board's treasury has been managed even during perilous financial crises, Mr. Rankin, admonished by advancing years and the increasing burdens of the office, tendered his resignation in March, 1887, to take effect on the appointment of a successor. The resignation was only recently accepted by the Board with deep regret, and with earnest expressions of appreciation of Mr. Rankin's character and services. Mr. Gilbert K. Harroun has just been appointed to succeed Mr. Rankin, and will enter on the duties of the office, June 11th.

WOMEN'S ORGANIZATIONS.

Intimately connected with the Board of Foreign Missions are the various Women's Boards and Societies, with their large retinue of auxilaries and bands. From the beginning of the modern movement of "Woman's Work for Woman," the Board has cordially welcomed the co-operation of the consecrated women of the Church, while they in turn have loyally accepted the position of co-laborers with the Board. Reserving to itself the authority vested in it by the General Assembly of organizing and directing the work, including the appointment of missionaries, and the disbursement of funds, the Board nevertheless acknowledges gratefully the invaluable service rendered by the ladies' societies in many directions, notably in deepening and extending the missionary spirit among the churches; in securing re-inforcements for the missions; in adding immensely to the revenue of the Board, and in the affectionate and efficient supervision, which in harmony with the Board's plans, they give to woman's work in the several mission fields.

The Women's Board of Foreign Missions, stands first among these in the order of organization, with headquarters in the Mission House, New York. In April, 1870, a society which had been organized in the City of New York for missionary effort in the territories of the United States, was re-organized as the "Ladies' Board of Missions of the Presbyterian Church." This Society contemplated work both in the home and foreign fields, and at once became auxiliary to the Boards of Home and Foreign Missions, under the presidency of Mrs. James Lorimer Graham. In 1883 it was

deemed best to separate the two branches of the work, and the foreign department was at once organized as the "Women's Board of Foreign Missions." Mrs. Graham having died just before the separation was effected, Mrs. O. P. Hubbard was chosen President of the Board, a position which she continued to fill with great acceptance till her death in 1887. After an interval of some months, Mrs. Henry N. Beers was chosen to fill the vacancy. The present officers of the Board are: President, Mrs. Henry N. Beers; Treasurer, Mrs. C. P. Hartt; eighteen Vice-Presidents, and twenty-five Honorary Vice-Presidents; eight Secretaries for Home Correspondence, and two for Foreign Correspondence, a Recording Secretary, an Assistant Treasurer, and a Board of Managers numbering forty-seven. In connection with this Board are 25 Presbyterial Societies in nine States, comprising 483 Women's Societies, 97 Young People's Societies, and 244 Sunday-School Societies and Bands. The aggregate receipts of the Board since its organization are $522,034, besides boxes sent to missionaries valued at $15,822.

The Women's Foreign Missionary Society, with headquarters in the Publication House in Philadelphia, was organized October 4th, 1870, with the following officers: President, Mrs. W. E. Schenck; Vice-Presidents, Mrs. Z. M. Humphrey, Mrs. D. A. Cunningham, Mrs. E. P. Wilson, Mrs. William Strong; Recording Secretary, Mrs. M. B. Grier; Home Corresponding Secretary, Mrs. S. C. Perkins; Treasurer, Mrs. J. D. McCord; and a Board of twenty Managers. Mrs. Schenck after a faithful service of eighteen years, still continues by the choice of the Society the honored President, while with her are associated twenty-five Vice-Presidents, three Home and three Foreign Corresponding Secretaries, two Special Object Secretaries, a Recording Secretary, and a Treasurer, Mrs. Julia M. Fishburn, together with a Board of thirty-five Directors. Connected with this

Society there are 49 Presbyterial Societies in seven States, comprising 1,275 Auxilaries, and 1,450 Bands, and the receipts from the beginning amount to $1,647,618.

The Women's Presbyterian Board of Missions of the North-west was organized in Chicago, on December 15th, 1870, with Mrs. R. W. Patterson, President; Mrs. William Blair, and Mrs. George H. Laflin, Secretaries; Mrs. John V. Farwell, Treasurer; and a corps of Vice-Presidents and Managers constituting an Executive Committee. Some two years previous a Union Society, composed of members of Congregational and Presbyterian Churches in the North-west, had been formed in connection with the American Board, but at the Re-union those identified with the Presbyterian Church withdrew and united in forming the present Board. Mrs. Patterson was succeeded in the presidency by Mrs. A. H. Hoge, and later by Mrs. Benjamin Douglass, the present incumbent. Mrs. Hoge, after a distinguished and laborious service, at the urgent request of the Board, occupies the honorable position of President Emeritus. Meanwhile, a list of 44 Vice-presidents has been added, the Secretaries have been increased to nine, three Home, five Foreign, and one Recording, and Mrs. C. B. Farwell has been chosen Treasurer. The Board has 11 Synodical Societies and 69 Presbyterial Societies in connection with it, embracing 1,008 Auxiliary Societies and 514 Bands, and has received since its organization, $706,277.

The Women's Presbyterian Foreign Missionary Society of Northern New York was organized in 1871. Its present executive officers are, President, Mrs. H. B. Nason, of Troy, N. Y.; Recording Secretary, Miss E. A. Darling; Treasurer, Mrs. Chas. R. Church; besides one General Secretary, four Corresponding Secretaries, and two Assistant Treasurers. This Society has 101 Auxiliaries and 119 Bands

in the four Presbyteries of Albany, Troy, Champlain and Columbia. Receipts from the beginning, $119, 983.

The Women's Presbyterian Board of Missions of the South-west, with St. Louis as its official centre, was organized for Home and Foreign work in April, 1877. Its officers are, President, Mrs. James H. Brookes; seventeen Vice-presidents, four Home Corresponding Secretaries and one Foreign, a Recording Secretary and a Treasurer, Mrs. Daniel Kuhn. This Board has 376 Societies and Bands, located in three States and the Indian Territory, which have contributed to Foreign Missions $28,968, and to Home Missions $25,643.

METHODS.

The methods of the Board are believed to be simple, straightforward and businesslike; in harmony with the Scriptural warrant for missionary work, and with the polity of the Presbyterian Church. They are the result of the experience and observation of more than half a century. To claim for them perfection would be to lose sight of the fact that in a widespread and constantly developing work there is need of frequent modification of method. The Board has always assigned the chief place to the preaching of the Word as an evangelizing agency, while putting due emphasis upon the school, the press, the hospital and dispensary, with here and there an experimental effort in the line of the industrial arts. The Board's business agency is the Standing Committee of the Mission to which is committed the interests of our Church in the region covered by the Mission. The Standing Committee includes only the members of the foreign missionary force entitled to be members of Presbytery, although in one of the Missions with prescribed limitations, the Board has recently ventured on the experiment of allowing the ladies of the Mission a vote on their particular department of the work. The Mission meets annually and hears reports of the work of the past year, and considers plans and estimates for the ensuing year. To these meetings the ladies of the Mission are most welcome and their counsel invited and appreciated. At various times during the history of the Board, especially in recent years, the serious question of a fuller recognition of native ministers has been repeatedly considered. The matter has been under consideration by the Board for some time,

and it is hoped that some plan may be devised by which the native ministers shall have a more potent voice in the mission work than that which is accorded them at present.

In the Mission House the work is divided by the several secretaries among themselves, each having the correspondence with certain missions, and conducting such a share of the home correspondence as may fall to him. The Secretaries and Treasurer constitute the Office Conference. This informal conference meets on the Saturday preceding the meetings of the Board and carefully considers all business to be presented. The Office is expected to formulate an opinion on the various subjects to be submitted, which the Board at its pleasure adopts, rejects or modifies. In considering the estimates for the ensuing year received from the various missions, and which form the basis of the contemplated outlay, the Finance Committee, in consultation with the Office, first of all agrees upon the probable revenue to be expected from all sources during the year. Should the estimates exceed the probable income, which is always the case, the very difficult matter is undertaken of cutting them down so as to come within the figure agreed upon, and at the same time distribute the funds as equitably as possible. In all business pertaining to the several missions, the Board attaches great importance to the opinion of brethren on the field, and especially to the recommendations of the Standing Committees.

The plans for raising funds are left to the churches under the direction of the Church Courts, while the secretaries and returned missionaries by public addresses and otherwise, do what they can to stimulate intelligent beneficence.

In its methods, as in all else pertaining to the work, the Board is amenable to the General Assembly, and to it alone, as responsibility to any inferior judicatories would lead to inextricable confusion.

MISSIONS AND MISSIONARIES.

In "Foreign Missions" by Dr. Lowrie, and the "Historical Sketches" already referred to, very full information will be found as to the organization and development of the several missions, together with lists of missionaries corrected to a recent date. The following historical data, together with the missionary force now in the field, will suffice for the present sketch. The names in italics are those of native ordained ministers.

MISSIONS AMONG THE INDIANS.

SENECA MISSION.

ALLEGHANY: Alleghany Reservation, Western New York; Cornplanter Reservation, Pennsylvania; Rev. M. F. Trippe and wife.

UPPER CATTARAUGUS: Cattaraugus Reservation, Western New York; mission begun, 1811; transferred to the Board, 1870; Rev. William Hall, Miss Olivia P. Ball, and seven native assistants.

SUB-STATIONS: On Tonawanda and Tuscarora Reserves, Western New York.

THE DAKOTA MISSION.

YANKTON AGENCY, Dakota Territory: on the Missouri River, 69 miles above Yankton; station occupied, 1869; Rev John P. Williamson and his wife; Miss Nancy Hunter, teacher; *Rev. Henry T. Selwyn. Outstations*, 4; native helpers, 2.

FLANDREAU, Dakota Territory: on Big Sioux River, 40 miles above Sioux Falls; station occupied, 1869; *Rev. John Eastman.*

POPLAR CREEK, Montana Territory: on the Missouri River, 70 miles above Fort Buford; station occupied, 1880; Rev. and Mrs. George W. Wood, Jr. *Outstation*, 1; native teachers, 2.

WOLF POINT, Montana Territory: on the Missouri River, 20 miles from Poplar Creek; station occupied, 1883; at present vacant.

PINE RIDGE, Dakota Territory: occupied, 1886; Rev. C. G. Sterling and his wife; Miss Jennie B. Dickson and Miss Charlotte C. McCreight; one native helper.

OMAHA MISSION.

BLACKBIRD HILLS, Nebraska: on the Missouri River, about 70 miles above Omaha City; mission begun, 1846; Rev. William Hamilton and his wife, Decatur, Nebraska; Rev. John T. Copley and his wife; Mrs. Margaret C. Wade, Miss Margaret C. Fetter, Miss Mary L. Barnes, and Miss Eva M. Woodin, Omaha Agency, Omaha.

WINNEBAGO MISSION.

On their reservation, adjoining that of the Omahas; mission resumed, 1881; Rev. Samuel N. D. Martin and his wife; Rev. William T. Findley. Post Office, Winnebago, Nebraska.

SAC AND FOX MISSION.

Mission begun, 1883; Miss Anna Skea. Post Office, Tama City, Iowa.

CHOCTAW MISSION.

SPENCER ACADEMY: mission begun, 1845, Rev. H. R. Schermerhorn and his wife.

NEZ PERCE MISSION.

LAPWAI, Idaho Ter.: work begun 1838; Rev. George L. Deffenbaugh and Miss Kate McBeth.

KAMIAH: occupied 1885; Miss Sue McBeth, temporarily at Mount Idaho. Native ministers: Kamiah, *Rev. R. Williams;* Umatilla, *Rev. J. Hayes;* North Fork, *Rev. W. Wheeler;* Lapwai, *Rev. A. B. Lawyer;* Deep Creek, *Rev. J. Hines;* Wellpinit, *Rev. E. Pond;* Meadow Creek, *Rev. S. Whitman;* General Evangelist, *Rev. Peter Lindsley.*

LAKE SUPERIOR CHIPPEWA MISSION.

ODANAH: on Bad River Reservation, in the northwestern part of Wisconsin, the Reservation fronting on Lake Superior; transferred to the Board, 1870; missionary work resumed, 1871; *Rev. Henry Blatchford* and *Rev. Edwin Green.*

LAC COUR D'OREILLES: on the Reservation of the same name; station begun, 1883; Rev. Samuel G. Wright. *Outstations:* at Round Lake, 8 miles from Lac Cour d'Oreilles, and Puhquauhwong, 17 miles from the station, Misses Susie and Cornelia H. Dougherty.

SOUTHERN MEXICO MISSION.

Begun in 1872, in the City of Mexico; Rev. J. Milton Greene, D.D., Rev. Hubert W. Brown and wife, and Rev. H. C. Thomson; Miss Annetta M. Bartlett and Miss V. A. Disosway. Native ministers: Mexico City, *Rev. Arcadio Morales;* San Pedro y Pablo, *Rev. Severiano Gallegos;* Toluca, *Rev. Luis Arias;* Capulhuac, *Rev. Evaristo Hurtado;* Ozumba, *Rev. J. P. Navarez;* Zimapan, *Rev. Miguel Arias;* Jacala, *Rev. Vicente Gomez;* Zitacuaro, *Rev. Pedro Ballastra;* San Francisco, *Rev. Enrique Bianchi;* Tuxpam, *Rev. Maximiano Palomino;* Jungapeo, *Rev. Felipe Pastrana;* Sauces, *Rev. Salamon Diaz;* Merida, *Rev. Prixiliano Zavaleta;* Vera Cruz, *Rev. Hipolito Quesada;* Jalapa, *Rev. Antonio B. Lopez;* San Juan Bantista, *Rev. Abraham Franco;* Paraiso, *Rev. Mariano Olivera;* Comalcalco, *Rev. Eligio Granados;* Chilpancingo, *Rev. Plutarco Arrellano;* Mohonera, *Rev. Felix Gomez;* Frontera, *Rev. Procopio C. Diaz;* Licentiates, 6; native teachers, 22; Bible woman, 1.

NORTHERN MEXICO MISSION.

ZACATECAS: occupied 1873; laborers—Rev. Thomas F. Wallace; ordained natives, 2; licentiates, 8; native helpers, 9. At Fresnillo, *Rev. Jesus Martinez.*

SAN LUIS POTOSI: occupied 1873; laborers—Rev. Marion E. Beall and wife; *Rev. Hesiquio Forcada;* licentiates, 3; teachers, 4.

SAN MIGUEL DEL MEZQUITAL: occupied 1876; laborers—Rev David J. Stewart and wife, and *Rev. Carlos Abeyro;* one teacher.

SALTILLO: occupied 1884; Rev. Isaac Boyce and wife; licentiates, 4; teachers, 2. At Monterey, Miss Fannie E. Ward and Miss Mabel Elliott; *Rev. Brigidio Sepulveda.*

In this country: Mrs. H. C. Thomson, Mrs. J. M. Greene, and Mrs. T. F. Wallace.

MISSION IN GUATEMALA.

Organized in 1882: station, Guatemala City, about 60 miles from the seaport of San José; laborers—Rev. and Mrs. Edward M. Haymaker; Miss M. L. Hammond, and Miss Annie E. Ottaway.

MISSIONS IN SOUTH AMERICA.

MISSION IN THE UNITED STATES OF COLUMBIA.

BOGOTA: the capital of the country; situated on an elevated plain; latitude, 4 degrees north; climate, temperate; population estimated at 80,000; occupied as a mission station, 1856; laborers—Revs. M. E. Caldwell, J. G. Touzeau, Thomas H. Candor and their wives; Miss Eliza E. Macintosh; five native teachers.

MISSIONS IN BRAZIL.

BAHIA: 735 miles north-northeast of Rio de Janeiro; missionary laborers—Rev. Messrs. A. L. Blackford, D.D., and his wife; one native assistant and two colporteurs. *Outstation:* Cachoeira—one colporteur and Bible-reader.

LARANGEIRAS: Rev. J. B. Kolb and his wife.

CAMPOS: about 150 miles northeast of Rio de Janeiro—Rev. F. C. Schneider and *Rev. M. P. B. de Carvalhosa.*

RIO DE JANEIRO: capital of the empire; population variously stated up to 400,000; occupied as a mission station in 1860; missionary laborers—Rev. Messrs. J. T. Houston, John M. Kyle, and their wives, and *Rev. A. B. Trajano;* one native assistant and two colporteurs.

SAO PAULO: 300 miles west-southwest of Rio de Janeiro; chief town in the province of same name; population, 27,000; occupied as a mission station in 1863; missionary laborers—Rev. Geo. W. Chamberlain and wife; H. M. Lane, M.D.; Miss Ella Kuhl, Miss Mary P. Dascomb, Miss P. A. Thomas; five teachers, one Bible-reader and one colporteur. Rev. D. McLaren, part of the year.

SOROCABA: 60 miles west of Sao Paulo;—*Rev. J. Zacharias de Miranda.*

RIO CLARO : over 120 miles northwest of Sao Paulo ; occupied as a mission station in 1863 ; missionary laborers—Rev. J. F. Dagama and wife ; Miss Eva Dagama ; one licentiate and two colporteurs.

BROTAS : 170 miles northwest of Sao Paulo ; occupied as a mission station in 1868 ; missionary laborers—Rev. J. B. Howell and wife ; one licentiate and five teachers.

CALDAS : 170 miles north of Sao Paulo—*Rev. M. G. Torres ;* one native helper and one teacher.

CAMPANHA : *Rev. E. C. Pereira ;* two native teachers. Rev. D. McLaren, part of the year.

BOTUCATU : 160 miles west by north of Sao Paulo ; missionary laborers—*Rev. J. R. C. Braga* and two native teachers.

CORYTIBA : about 500 miles southwest of Rio de Janeiro ; chief town of the province of Parana ; missionary laborers—G. A. Landes and wife and two colporteurs.

MISSIONS IN CHILI.

VALPARAISO : the chief seaport of Chili, lat. 33 deg. south ; Population, 100,000 ; laborers—Rev. Messrs. David Trumbull, D.D., W. E. Dodge, J. F. Garvin, and their wives.

SANTIAGO : the capital of Chili, 120 miles south of Valparaiso, with which it has railroad connection ; Population, 125,000 ; laborers—Rev. Messrs. S. J. Christen, J. M. Allis, W. H. Lester, Jr., William B. Boomer, and their wives ; *Rev. Albert Vidauree.*

CONCEPCION : near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad ; Population, 20,000 ; laborer—*Rev. Francisco Jorquera.*

CONSTITUCION : a seaport about 150 miles south of Valparaiso ; Population, 8,000 ; laborer—*Rev. Moses Bercovitz.*

QUILLOTA : on the railroad connecting Valparaiso and Santiago ; Population, 1,500 ; laborers—Rev. and Mrs. William H. Robinson ; one licentiate.

MISSIONS IN WESTERN AFRICA.

LIBERIA MISSION.

MONROVIA : Capital of Liberia; begun 1833; laborers—Rev. and Mrs. Frank B. Perry.

BREWERVILLE :

CLAY-ASHLAND : laborers—Rev. and Mrs. Phililp F. Flournoy, Mr. and Mrs. Albert B. King.

GLIMA : in the Vey country ; laborers—Rev. and Mrs. Thomas W. Roberts.

CAREYSBURGH : laborers—Rev. and Mrs. Robert A. M. Deputie.

SCHIEFFELIN :

GRASSDALE : laborer—Mr. Robert D. King.

GIBEAH : laborer—Mrs. Sophia E. Nurse.

GREENVILLE : Sinoe ; laborer—Rev. David Frazier.

BENITA: on the mainland, 53 miles north of Corisco; occupied as a mission station, 1864; laborers—Rev. and Mrs. Cornelius De Heer and Mrs. Louise Reutlinger. *Outstations:* Batanga, Evune, Bata, etc.; *Rev. Frank S. Myongo,* fourteen native assistants.

CORISCO: 55 miles north of the equator and from 15 to 20 miles from the mainland. *Alongo:* occupied as a station, 1850; laborers—*Rev. Ibia J. Ikenje;* one native licentiate preacher. *Outstation* at *Mbiko,* on the mainland opposite Corisco; three native assistants.

GABOON: *Baraka,* on the Gaboon River, near the equator, 10 miles from the sea; occupied as a station, 1842; transferred to the Board, 1870; laborers—Rev. and Mrs. William C. Gault, Mr. Joseph H. Reading, Mr. Peter Menkel. *Outstation* at *Rembwe,* on the Gaboon River: *Rev. Ntake Truman.*

ANGOM: above Nengenenge, on the Gaboon River; occupied as a station, 1881; laborers—Rev. and Mrs. Arthur W. Marling and Mrs. T. Spencer Ogden.

KANGWE: on the Ogove River, 165 miles from the sea by the river, or 90 miles direct; occupied as a station, 1876; laborers—Rev. and Mrs. Adolphus C. Good; Miss Mary L. Harding; one native licentiate preacher; two native helpers. Five *outstations;* one native licentiate and seven native assistants.

TALAGUGA: on the Ogove River, 50 miles above Kangwe; occupied as a station, 1882; laborers—Rev. Robert H. Nassau, M.D.; Miss Isabella A. Nassau.

MISSIONS IN SYRIA.

BEIRUT: Rev. Messrs. C. V. A. Van Dyck, D.D., M.D., H. H. Jessup, D.D., Wm. W. Eddy, D.D., James S. Dennis, D.D., Samuel Jessup, and their wives; Mrs. Gerald F. Dale, Miss Emelia Thomson, and Miss Alice S. Barber.

ABEIH: Rev. Messrs. Wm. Bird and Theo. S. Pond, and their wives; Miss Emily G. Bird.

SIDON: Rev. Wm. K. Eddy and wife, Miss H. M. Eddy, Miss Charlotte H. and Miss Rebecca M. Brown.

TRIPOLI: Rev. Messrs. O. J. Hardin and F. W. March, and Ira Harris, M.D., and their wives; Miss Harriet Lagrange, Miss Mary T. Maxwell Ford, and Miss Mary C. Holmes.

ZAHLEH: Rev. George A. Ford.

In this country: Rev. Wm. M. Thomson, D.D., Mrs. Mary P. Ford.

Faculty of the Syrian Protestant College: Rev. Daniel Bliss, D.D., President; Rev. George E. Post, M. D., Rev. Harvey Porter, B.A., Charles F. Dight, M.D., Thomas W. Kay, M.D., John C. Fisher, M.D., Samuel F. Glover, M.D., Robert H. West, M.A., Frank S. Woodruff, B.A., Robert Beattie, B.A., Geo. L. Robinson, B.A, and four native instructors.

MISSIONS IN PERSIA.

WESTERN MISSION.

OROOMIAH: station begun under the American Board, 1834; transferred to this Board, 1871; laborers—Rev. Messrs. J. H. Shedd, D.D., B. Labaree, D.D., F. G. Coan, E. W. McDowell, E. W. St. Pierre, and their wives; Joseph P. Cochran, M.D., and his wife; Mr. W. A. Shedd, Mrs. D. P. Cochran, Miss N. J. Dean, Miss M. K. Van Duzee, Miss M. Morgan, Miss E. G. Cochran.

TABRIZ: station begun 1873; laborers—Rev. Messrs. J. M. Oldfather, S. G. Wilson, and their wives; G. W. Holmes, M.D., and his wife; Miss Mary Jewett, Mrs. L. C. Van Hook, and Miss G. Y. Holliday.

SALMAS: *Haft Dewan* village; station begun 1884; laborers—Rev. Messrs. J. N. Wright, J. C. Mechlin, and their wives; Miss C. O. Van Duzee, Miss Emma Roberts.

EASTERN MISSION.

TEHERAN: capital of Persia, population 200,000; work begun in 1872; laborers—Rev. J. L. Potter, W. W. Torrence, M.D., Rev. S. Lawrence Ward, Rev. Lewis F. Esselstyn, and their wives; Miss Anna Schenck, Miss Cora Bartlett, Miss Annie G. Dale.

HAMADAN: 200 miles southwest of Teheran, population 40,000; occupied 1880; laborers—Rev. James W. Hawkes, E. W. Alexander, M.D., and their wives; Miss Annie Montgomery, Miss Charlotte G. Montgomery.

MISSIONS IN INDIA.

LODIANA MISSION.

RAWAL PINDI: 170 miles northwest of Lahore; mission station commenced, 1855; laborers—Rev. J. F. Ullmann, Rev. Robert Morrison and his wife; Miss Margaret A. Craig; eight native assistants. *Outstation:* Murree. *In England:* Mrs. J. F. Ullmann.

LAHORE: the political capital of the Punjab, 1,225 miles northwest of Calcutta; mission station commenced, 1849; laborers—Rev. John Newton, D.D., Rev. Charles W. Forman, D.D., and Rev. J. Harris Orbison, M.D., and their wives; Rev. Henry C. Velte; *Rev. P. C. Uppal, Rev. Isa Charran;* Miss Clara Thiede; nine native assistants. Employed by the mission—three female teachers.

FEROZEPORE: 50 miles southwest of Lodiana; occupied as a station, 1882; laborers—Rev. Francis J. Newton, M.D., and his wife; two native assistants.

HOSHYARPORE: 45 miles north of Lodiana; mission station commenced, 1867; laborers—*Rev. K. C. Chatterjee* and *Rev. H. Abdullah;* nine native assistants.

JALANDHAR: 120 miles east of Lahore, 30 miles west of Lodiana; mission station commenced, 1846; laborers—Charles W. Forman, Jr., M.D., and wife; Miss M. Pratt; *Rev. Golak Nath;* one native assistant.

LODIANA: near the river Sutlej, 1,100 miles northwest of Calcutta; mission station commenced, 1834; laborers—Rev. Messrs. Charles B. Newton, Edward P. Newton, and James M. McComb, and their wives; Miss Margaret M. Given, and Miss C. E. Downs; *Rev. John B. Dales;* native assistants—one Scripture-reader, nine male and six female teachers. *Outstation* at Jagraon, *Rev. Ahmad Shak* and one native teacher; at Rupah, *Rev. Matthias;* at Morinda, one native teacher; at Khanna, two native assistants; at Rampur, *Rev. Henry Golok Nath;* one native teacher.

AMBALA: 55 miles southeast of Lodiana; mission station commenced, 1848; laborers—Rev. Messrs. Benjamin D. Wyckoff and William J. P. Morrison, Rev. G. S. Bergen, and their wives; Miss J. R. Carleton, M.D.; *Rev. W. Basten, Rev. Sandar Lal;* ten native assistants. Near Ambala: Rev. Marcus C. Carleton and his wife; Marcus B. Carleton, M.D.; two native helpers. *Outstation* at Jagadri; one native licentiate preacher.

SABATHU: in the lower Himalaya Mountains, 110 miles east of Lodiana; mission station commenced, 1836; laborers—Mrs. J. H. Morrison; *Rev. T. W. J. Wylie;* two native teachers.

DEHRA: 47 miles east of Saharanpur; mission station commenced, 1853; laborers—Rev. Reese Thackwell and his wife, Miss Sarah M. Wherry, Miss Annie S. Geisenger, Miss L. M. Pendleton, employed by the girls' school, one female teacher; *Rev. Prabhu Das;* five native assistants.

WOODSTOCK: in Landour, 15 miles eastward from Dehra; school begun, 1874; laborers—Mrs. James L. Scott, Miss Irene Griffith, Miss Clara G. Williamson, Miss Emily G. Foote, Miss Mary Fullerton, and Miss Anna M. Condit.

SAHARANPUR: 130 miles southeast of Lodiana; mission station commenced, 1836; laborers—Rev. Messrs. Alexander P. Kelso, J. C. Rhea Ewing, D.D., E. M. Wherry, D.D., and their wives; *Rev. Gilbert McMaster;* thirteen native assistants.

MZAFUARNAGAR: a few miles south of Saharanpur, on the railroad; Rev. William Calderwood and his wife; *Rev. Kanwar Sain;* one native teacher.

FURRUKHABAD MISSION.

FURRUKHABAD: on the Ganges, 723 miles northwest of Calcutta; mission station commenced, 1844; missionary laborers—*Rev. Mohan Lall, Rev. Rajaram Chitambar;* sixteen native Christian assistants. *Outstation;* Chabramow.

FUTTEHGURH: mission station commenced, 1838; missionary laborers—Rev. John S. Woodside, Rev. and Mrs. C. A. Rodney Janvier, Rev. and Mrs. George A. Seely, and Rev. Henry Forman; Miss E. J. Seely; seventeen native Christian assistants. Employed by the mission—two female teachers.

MYNPURIE: 40 miles west of Futtehgurh; mission station commenced, 1843; missionary laborers—Rev. Messrs. T. Edward Inglis, George W. Pollock, and their wives; twelve native assistants.

ETAH: not distant from Mynpurie and Etawah; station begun, 1873; laborers—eight native helpers.

ETAWAH: on the Jumna, 50 miles southwest of Mynpurie; mission station commenced, 1863; laborers—Rev. and Mrs. Thomas Tracy; *Rev. Nabibaksh;* nine native assistants. Miss Christine Belz, teacher and Zenana visitor. Two sub-stations.

GWALIOR: capital of the district of the same name; mission station commenced, 1874; Mrs. Joseph Warren; three native assistants.

JHANSI: 65 miles south of Gwalior; occupied as a missionary station in 1886; laborers—Rev. and Mrs. James F. Holcomb.

FUTTEHPORE: 70 miles northwest of Allahabad; station begun, 1853; laborers—three native assistants.

ALLAHABAD: at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta; mission station commenced, 1836; laborers—Rev. Messrs. James M. Alexander, J. J. Lucas and their wives; Rev. John N. Forman; Miss Sarah C. Seward, M.D., Miss Susan A. Hutchison, Miss Mary B. Lawson, and Miss Mary P. Forman; *Rev. J. J. Caleb;* four native licentiate preachers; fifteen native assistants.

In this country: Rev. William F. Johnson, D.D.

KOLHAPUR MISSION.

KOLHAPUR: 200 miles southeast of Bombay; mission station commenced, 1853; taken under the care of the Board, 1870; laborers—Rev. Messrs. Galen W. Seiler and Joseph M. Goheen and their wives; Mrs. J. J. Hull, Mrs. R. G. Wilder, Miss Grace E. Wilder; native assistants—one licentiate and nine teachers and helpers. One outstation.

PANHALA: 14 miles north of Kolhapur; mission station commenced, 1877; laborers—Rev. and Mrs. George H. Ferris, Miss Esther Patton; native assistants, 8. Three outstations.

SANGLI: 30 miles east of Kolhapur; work begun, 1884; Rev. Messrs. Joseph P. Graham and L. B. Tedford and their wives; two native helpers.

MISSION IN SIAM.

BANGKOK: on the River Meinam, 25 miles from its mouth; occupied as a mission station, 1840 to 1844, and from 1847 to the present time; laborers—Rev. Messrs. E. Wachter, W. G. McClure, Dr. T. Heyward Hays, and their wives; Miss Edna S. Cole, Miss Laura A. Olmstead; two native licentiate preachers, six native teachers.

PETCHABURI: on the western side of the Gulf of Siam, 85 miles southwest from Bangkok; occupied as a mission station in 1861; laborers—Rev. Eugene P. Dunlap, James B. Thompson, M.D., and their wives; Rev. C. A. Berger, Miss Mary L. Cort, Miss Jennie M. Small, Mise Kate N. Fleeson, five native helpers, two licentiates, ten native teachers. *Outstations:* Bangkaboon, Paktalay, Ta Rua, Ban Pai, and other places.

MISSION AMONG THE LAOS.

CHIENG-MAI: on the river Quee-Ping, 500 miles north of Bangkok; occupied as a mission station, 1876; laborers—Rev. Jonathan Wilson, Rev. Messrs. Daniel McGilvary, D.D., D. G. Collins, and their wives; Rev. W. C. Dodd, and A. M. Cary, M.D.; Miss Eliza P. Westervelt, Miss Isabella Griffin, Miss Belle Eakin and Miss Mary Van Eman; two native assistants; ten outstations.

LAKAWN: Rev. S. C. Peoples, M.D., and his wife.

MISSIONS IN CHINA.

CANTON MISSION.

CANTON: Rev. Messrs. A. P. Happer, D.D., H. V. Noyes, B. C. Henry, W. J. White, and A. A. Fulton, and their wives; John G. Kerr, M.D., and J. M. Swan, M.D., and their wives; Rev. O. F. Wisner, Miss Alverda Happer, Miss E. M. Butler, Miss M. W. Niles, M.D., Miss M. Baird, Miss J. E. Wisner, Miss M. H. Fulton, M.D., and Miss Sophie G. Preston; *Rev. Quan Loy*, *Rev. E. Sikkau*, and *Rev. Lai Po Tsun;* nineteen unordained evangelists, seventeen native assistants, thirty-three teachers, and eighteen Bible-women.

MACAO: Miss Hattie Lewis.

HAINAN: Rev. F. P. Gilman and wife; H. M. McCandliss, M.D., and Mr. C. C. Jerimiassen.

YEUNG KONG: Rev. J. C. Thomson, M.D., and wife.

In this country: Miss Hattie Noyes.

CENTRAL MISSION.

NINGPO: on the Ningpo River, 12 miles from the sea; occupied as a mission station, 1845; laborers—Rev. and Mrs. W. J. McKee, Mrs. John Butler, and Miss Sarah O. Warner; *Rev. Messrs. Bao-kwong-hyi*, *Uoh-Cong-eng*, *Zi-Kyuo-jing*, *Lu-Cing-veng*, *Yiang-Ling-tsiao*, *Ye Yin-coh* and *Leo Ping-fong;* twelve licentiates and helpers, five Bible-women, six teachers.

SHANGHAI: on the Woosung River, 14 miles from the sea; occupied as a mission station, 1850; laborers—Rev. J. M. W. Farnham, D.D., Rev. J. N. B. Smith, Rev. George F. Fitch and their wives, Rev. John A. Silsby; *Rev. Messrs. Woo Ts-ziang*, *Wong Bung-lan*, *Bau Tsih-dzae*, and *Tang-Toh-tsoong;* six native helpers, nineteen teachers, and three Bible-women.

HANGCHOW: the provincial capital of Chekiang province, 156 miles northwest of Ningpo; occupied as a mission station, 1859; laborers—Rev. Messrs. J. H. Judson and Frank V. Mills and their wives; *Rev. Messrs. Tsiang-Nying-Kwe*, and *Yu Zong-foh;* six native teachers, one Bible-woman.

SUCHOW: 70 miles from Shanghai; occupied as a mission station, 1871; laborers—Rev. and Mrs. J. N. Hayes and Rev. David N. Lyon; two teachers.

NANKING: on the Yang-tse-Kiang, 90 miles from its mouth; occupied as a mission station, 1876; laborers—Rev. Messrs. Charles Leaman and R. E. Abbey and their wives; two ordained natives, one Bible-woman, three teachers.

PEKING MISSION.

PEKING: the capital of the country; occupied as a mission station, 1863; missionary laborers Rev. Messrs. J. L. Whiting, Daniel McCoy and Rev. John Wherry and their wives; Rev. J. Walter Lowrie, Mrs. Reuben Lowrie, Miss Mary A. Lowrie, and Miss Grace Newton; B. C. Atterbury, M.D., and George Y. Taylor, M.D.; four licentiates, eight helpers, and one Bible-woman.

SHANTUNG MISSION.

TUNGCHOW: on the coast, 55 miles from Chefoo; occupied as a mission station, 1861; missionary laborers—Rev. Messrs. C. W. Mateer, D.D., Charles R. Mills, D.D., and W. M. Hayes and their wives; J. B. Neal, M.D., and wife; *Rev. Yue Kih Yin*, two licentiates; nine teachers.

CHEFOO: the chief foreign port of Shantung; occupied as a mission station, 1862; missionary laborers—Rev. Messrs. J. L. Nevius, D.D., Hunter Corbett, D.D., and Geo. S. Hays and their wives; Miss Fannie Wight; one licentiate, sixteen helpers, four Bible-women.

CHE-NAN-FOO: capital of the Shantung province, 300 miles south of Peking; occupied as a mission station, 1872; missionary laborers—Rev. Messrs. John Murray and Paul D. Bergen and their wives; Rev. Messrs. Gilbert Reid and W. P. Chalfant; Robert Coltman, Jr., M.D., and wife; Miss Lulu H. Boyd; three helpers.

WEI HIEN: 150 miles southwest from Tungchow; occupied as a station in 1882; missionary laborers—Rev. R. M. Mateer and Rev. Messrs. J. A. Leyenberger, S. A. Hunter, M.D., J. H. Laughlin and F. H. Chalfant and their wives; Miss Emma Anderson; three teachers.

MISSIONS IN JAPAN.

TOKYO MISSION.

YOKOHAMA: on the bay a few miles below Tokyo; mission begun, 1859; laborers—James C. Hepburn, M.D., and his wife.

TOKYO: the capital of Japan; station occupied, 1869; laborers—Rev. Messrs. David Thompson, D.D., William Imbrie, D.D., George William Knox and James M. McCauley, and their wives; Rev. Theodore MacNair, Mr. and Mrs. John C. Ballagh, Mrs. Maria T. True, Miss Kate C. Youngman, Miss Sarah C. Smith, Miss Anna K. Davis, Miss Isabella A. Leete, Miss Carrie T. Alexander, Miss Annie R. West, Miss Mary L. Reade, Miss Annie P. Ballagh, Miss Bessie P. Milliken, Miss C. H. Rose, Miss Gertrude S. Bigelow, Miss Etta W. Case, and Miss Effie Light, M.D.

OSAKA MISSION.

KANAZAWA: on the Japan Sea, about 180 miles northwest of Yedo; station occupied, 1879; Rev. Messrs. Thomas C. Winn, James B. Porter, M. C. Hayes, B. C. Haworth, and their wives; Miss Francina Porter, Miss Mary K. Hesser, Mrs. S. M. Naylor.

OSAKA: a seaport in the Island of Niphon, 33 miles from Miako; station occupied, 1881; Rev. Messrs. Thomas T. Alexander, Charles M. Fisher, John P. Hearst, and their wives; Miss Ann Eliza Garvin, Miss Antoinette Warner and Miss Alice R. Haworth.

HIROSHIMA: Rev. Messrs. A. V. Bryan, F. S. Curtis, and their wives; Miss M. N. Cuthbert.

MISSION IN KOREA.

Mission begun in 1884; station, Seoul, the capital, near the western coast. on the Han River, and 25 miles overland from the commercial port, Chemulpho; laborers—J. W. Heron, M.D., and wife, and Rev. H. G. Underwood; Mrs. Annie Ellers Bunker, M. D., and Miss Lillian S. Horton, M.D.

MISSIONS TO THE CHINESE AND JAPANESE IN THIS COUNTRY.

SAN FRANCISCO: Mission begun, 1852; laborers—Rev. Messrs. Augustus W. Loomis, D.D., and A. J. Kerr, and their wives, and E. W. Sturge, M.D., and wife; Miss Maggie Culbertson, Miss E. R. Cable, and Miss M. M. Baskin; three teachers in English; three other native helpers.

OAKLAND: Mission begun 1877; two teachers; one native helper.

LOS ANGELES: laborers—Rev. I. M. Condit and wife; one native helper; two teachers in English.

PORTLAND, Oregon: laborers—Rev. W. S. Holt and wife.

NEW YORK: one native teacher.

LITERATURE.

Soon after the organization of the Western Foreign Missionary Society, the necessity for a foreign missionary literature was felt, and the *Foreign Missionary Chronicle* was established in 1832, though the first bound volume bears the date of 1833. During the last year of its publication the *Chronicle* had two departments, named the *Foreign Missionary Chronicle*, and the *Home Missionary Chronicle*. In January, 1850, this publication gave place to the *Home and Foreign Record*, which by order of the General Assembly was issued as the joint organ of the several Boards of the Church.

The Foreign Missionary was first published in newspaper form in May, 1842, and continued to be issued in this form with various changes till 1876, having attained a circulation of almost 70,000. Meanwhile, in June, 1850, a pamphlet edition was begun, including the same matter with important additions adapted in style and scope to adults, while the newspaper edition became more a publication for children and youth. In this form it was issued till 1886, when the General Assembly of that year ordered it and *Home and Foreign Record* to be discontinued to make way for the new magazine, "*The Church at Home and Abroad.*"

In April, 1871, the publication of *Woman's Work for Woman* was begun by the Woman's Society, located in Philadelphia, and in September of the same year *Our Mission Field* was issued by the Woman's Board of New York. In 1886, the two were consolidated, and the publication of the present magazine, "*Woman's Work for Woman and Our*

Mission Field" was begun, with Miss Ellen C. Parsons as editor, and an editorial committee consisting of one representative from each of the five Boards or Societies. *Woman's Work for Woman* had attained a circulation of 10,000, and *Our Mission Field* of 1,500, while the average circulation of the consolidated magazine among bona-fide subscribers averages 14,500.

To encourage, develop and direct the interest of the children in Foreign Missions, *Children's Work for Children* was established in 1875, a bright, illustrated magazine with an increasing circulation, published at 1334 Chestnut Street, Philadelphia. Its present editor is Miss Mary I. Lombard.

In addition to the magazines noted above, and one or two volumes referred to in the note prefixed to this sketch, the Board has published nothing. The ladies' societies, however, besides "Historical Sketches" published in Philadelphia, and a series of "Missionary Annals" published in Chicago, have issued and distributed a large number of carefully prepared tracts and leaflets containing valuable information and helpful hints.

It is to be regretted that the issues of the various mission presses connected with the Presbyterian Church, are not to be found in tabulated form, or indeed in any available shape, so as to make an accurate and exhaustive list possible. Hundreds of volumes, including such works as Dr. John Newton's Gurmukhi Dictionary, Dr. James C. Hepburn's Japanese and English Dictionary, Systematic Theology in Arabic, by Dr. James S. Dennis, translations of the Bible in whole or in part, educational and scientific books, besides millions of pages of books and tracts for general distribution, by sale or gift, and a large number of weekly or monthly sheets, something after the style of our religious newspapers, have been issued from the presses connected with our Missions; to say nothing of the volumes and fugitive newspaper and magazine articles which have been written by the missionaries and published in this country and elsewhere.

RESULTS.

To tabulate the results of such a work is impossible—they can not even be ascertained in all their variety and magnitude. Even could tables be constructed with unerring accuracy, presenting with painstaking minuteness the tangible results attained in the several lines of effort on mission fields, they would fall far short of giving the aggregate results of half a century of missionary labor. They would tell nothing of the silent but mighty influence of the Gospel upon society apart from its saving power, in elevating the standard of morality, sanctifying the family relation, and introducing those principles of a Christian civilization, which find expression in such institutions as hospitals and asylums. The following tables are submitted, however, as embodying such facts as admit of record in figures. A careful examination of them, in connection with even the imperfect historical sketch herewith presented, ought to call forth profound thanksgiving to God on the part of the whole Church, and stimulate to still greater sacrifices and grander efforts for the spread of the Gospel among heathen and nominally-christian nations in this day of opportunity and responsibility. The commission from the lips of the risen Lord still rings out from the trysted mountain in Galilee, and the added promise still remains: "Lo, I am with you alway, *even* unto the end of the world. Amen."

Receipts from 1833 to 1887-88.

	Churches	Woman's Boards	Sunday Schools	Miscellaneous	Special for Debt	Legacies	Totals	Number of Contributing Churches
1833-70...	$3,988,696 30	.....	.....	.....	.....	$ 427,540 96	$ 4,416,237 26	
1870-71...	193,337 10	$ 7,327 75	$ 23,563 37	$ 27,660 84	$ 41,210 00	17,249 08	310,348 14	2,144
1871-72...	220,329 28	27,964 66	28,060 42	82,401 13	.....	72,579 35	431,334 84	3,027
1872-73...	198,361 32	67,252 69	23,965 79	90,460 26	.....	64,875 82	444,915 88	2,962
1873-74...	247,509 40	87,316 27	27,901 15	41,307 16	123,503 11	88,373 89	615,910 98	2,838
1874-75...	236,185 55	96,249 47	25,201 94	39,025 78	.....	52,405 27	449,068 01	2,746
1875-76...	264,175 37	114,993 11	27,433 15	63,090 17	.....	38,636 89	508,328 69	2,863
1876-77...	241,965 73	124,958 53	22,377 97	45,158 29	.....	37,511 26	471,971 78	2,804
1877-78...	198,138 56	124,047 08	22,307 31	84,275 54	.....	32,915 81	461,684 30	2,810
1878-79...	194,524 80	136,309 69	20,659 51	33,633 13	.....	40,355 41	425,482 54	2,926
1879-80...	208,911 11	176,096 88	20,144 56	39,918 76	.....	120,104 51	565,175 82	3,115
1880-81...	201,804 25	170,304 23	20,448 50	76,342 76	.....	111,356 57	580,256 31	3,149
1881-82...	190,080 26	178,180 27	19,986 09	75,399 17	.....	113,152 59	576,798 38	3,341
1882-83...	207,572 11	192,729 33	22,908 16	98,160 00	.....	126,933 59	648,303 19	3,795
1883-84...	248,204 69	203,754 74	30,864 26	92,021 43	.....	112,551 58	687,396 70	3,856
1884-85...	247,794 39	224,598 55	31,936 56	76,738 43	.....	112,189 77	693,257 70	3,973
1885-86...	248,946 85	224,025 40	30,970 13	78,558 56	51,474 08	111,189 44	745,164 46	4,118
1886-87...	309,221 69	248,649 65	51,009 76	72,006 65	.....	103,269 84	784,157 59	4,177
1887-88...	329,342 46	295,501 03	45,331 41	68,281 37	.....	162,724 53	901,180 80	4,350
	$8,175,101 22	$2,700,259 33	$495,070 04	$1,184,439 43	$216,187 19	$1,945,916 16	$14,716,973 37	

Year.	Missions.	Stations.	Missionaries.	Native Ordained.	Native Unordained.	Male Assistant.	Female Assistant.	Native Church Members.	Boarding.	Day.	Total Scholars.	Receipts. From Churches and Individuals.	Receipts. From Regions.
									Boys. Girls.	Boys. Girls.			
1833	1	1	4									$5,331.90	$100.00
1834	1	4	7			4						12,673.04	
1835	1	4	7			4						15,072.76	337.28
1836	1	4	8			10						16,802.74	50.00
1837	4	5	11			11		10		50	50	33,560.26	1,094.88
1838	5	7	13			17		27	22 11	135 11	194	44,468.62	80.00
1839	5	7	17			15	1 4		27 5	340 51	519	52,238.68	115.00
1840	5	8	20			20	5		30 6	424 50	679	52,325.79	1,764.83
1841	5	11	23			22	2 5		159 45	265 11	482	63,234.39	977.73
1842	10	12	26			23	2 5	44	174 21	475 2	678	53,614.10	5,310.40
1843	10	14	27			21	2 4	51	158 69	597 20	734	53,682.25	1,077.70
1844	11	14	30		2	25	2 7	41	201 61	388 29	513	75,938.01	1,813.56
1845	9	22	7	1	1	21	2 12	59	196 75	666 53	993	69,800.05	2,317.28
1846	14	25	13	1	1	22	2 11	87	302 95	637 62	1,100	67,486.43	8,978.10
1847	15	21	43	2		13	3 1	121	264 72	745 84	1,165	79,430.80	3,308.52
1848	19	22	44	2		13	4 11	135	271 83	908 53	1,322	82,745.75	6,419.31
1849	17	26	42	1	1	13	3 11	185	354 147	1,071 60	1,632	93,009.01	3,085.39
1850	17	27	53	2	2	14	4	230	533	154 1,232	1,755	98,916.59	5,588.81
1851	19	30	54	2	2	15	4	271	355 153	1,683 68	2,291	94,631.80	7,315.81
1852	19	30	51	2	1	12	5 11	25	437 340	211 2,057	69 2,657	103,158.53	10,102.20
1853	21	34	54	2	1	11	4	32	492	322 215	2,395	124 3,046	104,548.30	11,190.76
1854	21	37	57	2	1	11	5	32	512	355 319	3,002	166 3,836	123,193.03	8,398.60
1855	21	37	57	2	1	11	6	24	543	372 326	3,327	206 4,824	110,766.48	11,613.88
1856	21	44	64	2	1	11	6	32	42	513	340 3,558	185 4,469	118,864.37	17,340.10
1857	22	47	70	2	2	13	6	53	63	404	336 3,608	247 4,595	120,919.71	14,671.37
1858	22	47	70	1	2	13	6	27	44	939	431 356	710 48	1,545	150,951.45	13,077.52
1859	22	47	69	4	1	27	6	32	51	1,172	362 352	1,475 151	2,340	134,274.28	19,354.82
1860	23	51	74	6	1	24	11	32	73	2,079	381 364	3,525 254	4,524	155,346.24	23,821.58
1861	21	51	75	6	1	25	11	24	75	2,257	388 337	3,586 333	4,644	152,074.97	13,249.24
1862	21	53	68	2	2	15	14	11	82	631	327 192	4,025 248	4,792	135,446.82	7,637.11
1863	21	54	68	2	1	16	15	14	94	765	316 218	4,152 324	5,010	137,750.61	10,132.80
1864	22	60	78	2	1	15	14	16	115	961	267 227	4,014 402	4,910	158,488.84	22,181.31
1865	22	61	61	4	11	18	15	15	141	1,012	240 205	4,708 574	5,817	200,521.27	34,648.38
1866	22	61	67	9	8	17	59	15	145	1,193	339 188	5,734 704	6,865	151,881.85	17,927.15
1867	19	47	79	13	8	15	55	12	174	1,490	252 177	6,033 720	7,182	194,152.18	14,957.98
1868	21	47	72	12	10	12	62	11	179	1,716	274 184	5,547 846	6,851	241,766.63	15,219.79
1869	22	50	83	13	10	11	65	14	193	1,836	249 230	6,076 867	7,422	212,121.14	88,308.04
1870	22	56	84	15	8	6	69	15	199	2,047	274 292	6,045 854	7,465	217,637.51	23,251.47
1871	22	61	111	15	23	12	91	22	378	3,512	285 455	7,969 1,350	10,059	293,099.06	17,249.08
1872	25	64	114	23	59	12	103	32	357	4,202	258 447	8,750 1,221	10,681	377,497.00	72,579.35
1873	25	78	130	33	37	15	113	43	387	4,476	301 399	7,575 1,530	10,961	380,040.06	64,875.82
1874	25	82	134	52	34	14	92	54	440	6,274	484 475	8,371 3,202	12,592	527,537.09	88,373.89
1875	25	80	127	45	77	9	101	59	396	6,901	471 582	8,880 2,676	12,509	396,662.74	52,405.27
1876	25	82	135	51	81	11	95	60	458	8,577	410 606	10,121 2,364	13,501	469,691.80	38,636.89
1877	26	91	124	52	102	9	105	69	457	9,632	447 595	9,713 3,859	14,614	434,460.52	37,511.26
1878	25	92	124	55	109	9	102	74	484	10,391	436 650	11,028 3,916	16,039	428,768.49	32,915.81
1879	25	92	122	72	115	9	103	85	519	11,366	454 671	11,737 4,242	17,104	385,127.13	40,355.31
1880	27	93	125	69	147	11	111	95	516	12,607	524 793	11,646 4,828	17,791	445,071.31	120,104.51
1881	28	88	104	69	111	13	117	103	516	14,588	745 894	11,689 4,932	18,260	468,899.74	111,336.57
1882	26	91	140	64	128	16	125	115	607	16,484	636 1,247	12,743 5,438	20,064	463,645.79	113,252.59
1883	29	91	170	92	133	21	138	128	580	18,656	720 971	14,407 5,125	21,223	521,369.60	126,933.59
1884	31	97	180	103	143	24	149	139	746	19,897	619 741	18,521 6,033	25,914	574,845.12	112,551.56
1885	31	102	174	117	163	23	150	137	813	21,051	1,049 1,118	16,451 6,651	25,269	581,667.93	112,189.77
1886	31	106	172	122	164	29	162	135	731	20,294	1,124 1,400	16,593 5,027	24,144	633,975.02	111,189.44
1887	31	114	173	134	154	29	160	138	750	21,420	855 1,186	15,584 5,704	23,329	680,887.75	103,269.24
1888	31	112	177	151	169	28	162	135	804	23,740	982 1,363	15,575 5,850	23,770	738,456.27	102,724.53

a. Missionaries and scholars in India reduced by the Sepoy revolt.
b. Most of the Southern Presbyterian Churches withdrew from the Board owing to the civil war.
c. Missions in the Indian Territory broken up by the war; some of them resumed, 1865 and 1881.
d. The Seneca, Lake Superior, Chippewa, Dakota, Syria and Persia missions, and a number of missionaries, received from the American Board.
e. Including $128,503, special for debt.
f. Including $51,474, special for debt.

AN HISTORICAL SKETCH

OF THE

Board of Education

AND OF THE

Permanent Committee on Education

OF THE

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

1819—1888.

AN HISTORICAL SKETCH

OF THE

BOARD OF EDUCATION

AND OF THE

Permanent Committee on Education

OF THE

PRESBYTERIAN CHURCH in the UNITED STATES of AMERICA

BY ORDER OF THE

General Assembly of the Centennial Year, 1888.

PHILADELPHIA:
PUBLISHED BY THE BOARD, 1334 CHESTNUT STREET.
1889.

THE
BOARD OF EDUCATION
OF THE
PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

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1886-89.

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FORM OF A DEVISE OR BEQUEST.

All that the Board deems it important to furnish is its CORPORATE NAME, viz: *The Board of Education of the Presbyterian Church in the United States of America.*

The State laws differ so much that no one form will answer in all the States.

The following form may be used in most of the States:

"I give and devise to *The Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars to and for the uses of the said Board of Education, and under its direction, to be applied to assist candidates for the ministry." (If real estate or other property be given, let it be particularly described.)

Letters and Communications for the BOARD OF EDUCATION, relating to the general concerns of the Board, to candidates for the ministry, reports, appropriations, etc., are to be addressed to the Corresponding Secretary (Rev. D. W. Poor, D. D.), No. 1334 Chestnut Street, Philadelphia.

Remittances of Money should be sent to the Treasurer, MR. JACOB WILSON, same address.

HISTORY.

By order of the General Assembly, the following brief History of the Board of Education has been prepared in commemoration of its Centennial Anniversary, and is hereby respectfully submitted.

D. W. POOR, Cor. Secretary.

At the celebration of the Semi-centenary of the Board of Education, held in New York, May 25th, 1869, the same year in which the two Presbyterian bodies, commonly styled Old and New School, were re-united, a General summary of the Principles and Work of the Board was presented by the Corresponding Secretary, Rev. William Speer, D. D., and was ordered to be printed and published. This valuable document deserves to be widely read by all interested in the past history of our Church. A continuation of this summary seems due at the present time in connection with the Centennial Celebration of the General Assembly. For, although the formal organization of the Board did not take place until 1819, yet the incipient measures which led to this step date much farther back, originating in the wants of the Church at the very beginning of its existence. Hence we may claim that the policy embodied in it and its blessed fruits are more than a century old.

Before proceeding, however, with our immediate purpose, it may be well to take a brief review of the course of things from the commencement.

The consciousness of a mission to maintain and promote sound Christian doctrine and to strengthen piety by sacred knowledge, has always been a characteristic of the Presbyterian Church. Hence its aim has ever been to raise up for its service a well educated ministry, thoroughly qualified, not only by an intimate study of the Scriptures in the original tongues, but also by extensive secular learning, to be the instructors of its congregations. In its early establishment in this country this aim was with great difficulty maintained; and the danger was that imperfectly educated men would be hastily ordained to meet the emergency. To obviate this evil, private institutions of learning were at first started, here and there, from time to time, through the liberality and zeal of such men as the Rev. William Tennent, founder of the celebrated "Log College;" and Rev. Samuel Finley, of Nottingham; and Rev.

Thomas Evans, of Pencader; and Rev. Hugh Stevens, of Philadelphia; and Rev. Eliab Byram, of Mendham; where young men could be trained for the ministry at little or no cost. Private instruction was also given to candidates of approved character and abilities, by committees appointed for the purpose by Presbyteries and Synods.

In 1746 an advanced step was taken by the Synod of New York. Under its auspices, on the 22nd of October, a charter to incorporate certain persons to found a College passed under the great seal of the Province of New Jersey, and the institution was opened at Elizabethtown under the Presidency of the Rev. Jonathan Dickinson, D. D. In the course of a few years it was moved to Princeton, and what it has become all know. The Synod's chief interest in it lay in the opportunity thus afforded for the better education of young men for the ministry. To this end it was recommended to all the Churches in its connection to make a contribution annually for the support of such well accredited students as were incapable of sustaining themselves at learning.

In 1771 the Synod adopted a more carefully matured scheme overtured to it by the Presbytery of New Castle, for carrying on the good work, "that so," as was said, "our numerous vacancies may be supplied with preachers of the Gospel." The particular features of this scheme need not be detailed. In general, it devolved the business contemplated on the Presbyteries, enjoining upon them the duty, both to look up suitable candidates and to raise the funds needed for their support. They were also required to report their doings to the Synod annually. The prosecution of this scheme was soon interrupted by the disturbances attending upon the Revolutionary war. It was, however, substantially resumed in 1805 by the General Assembly, which had been organized in the interim. But the scheme was soon found to be too loose, too lacking in some power for its enforcement, too inadequate for the development of the resources of the Church in this direction, and for the full supply of the growing demand. The consequence was that under the religious awakening which occurred in 1818, two important voluntary associations were organized almost simultaneously; one located at New Brunswick, N. J., styled "The Education Society of the Presbyterian Church in the U. S. A.," and the other located in Philadelphia, styled "The Education Society of the Presbyterian Church in the United States, under the care of the General Assem-

bly." Of the relations sustained by these two bodies to each other and of the questions mooted between them, it is not necessary to speak. Sufficient to say that the latter was more ecclesiastical and theological in its spirit and aims than the former. After the failure of some negotiations contemplating a united overture to the General Assembly for the establishment of a General Board of Education in its immediate connection, the Philadelphia Society carried the measure through alone. Accordingly, in the Assembly of 1819 a committee was appointed to "digest and draw up a constitution" for such a Board, to be presented to its then meeting for adoption. This was done. One article in the constitution states that its objects shall be: 1. "To recognize such Presbyteries and other associations as may form themselves into education societies auxiliary to the General Board; 2. To assist such Presbyteries and associations in educating pious youth for the Gospel ministry, both in their academical and theological course; 3. To assign according to its best discretion to the societies a just proportion of the whole disposable funds under its control; 4. To concert and execute such measures as it shall judge to be proper for increasing its funds and promoting the general object." The Board consisted of thirty-six members. Its first meeting was held in the session room of the second Presbyterian Church of Philadelphia, on the 23rd of June, 1819. The officers elected were: Robert Ralston, President; Rev. Ashbel Green, D. D., Rev. Andrew Flinn, D. D., and Rev. George C. Potts, Vice Presidents; Alexander Henry, Treasurer; Rev. Wm. Neill, D. D., Corresponding Secretary; and John W. Scott, Recording Secretary.

It is not surprising that a Board thus restricted in its objects and without means even to pay its Secretary or to employ agents—an adjunct, as it were, to other organizations—should, after a few years trial, prove insufficient for its cause. The work was done mainly through the auxiliaries scattered throughout the country, with no vital nexus to bind them to a common centre. Its meagre income consisted only of the surplus sent to it by the auxiliaries beyond what was needed by them to meet their own obligations. In 1823, four years after its organization, the whole fund reported to have been at its disposal amounted to only $69.98. This year the Assembly took a step in advance by requiring that all the Presbyteries, as well as auxiliary societies, send in their reports to the Board, instead of reporting directly to the Assembly. Thus a pro-

cess of consolidation began; in the following year the Board reported 250 candidates receiving aid, and the sums raised for their support as amounting to a little over $20,000. And now an important modification in the constitution of the Board was ordered. The Assembly resolved that, "the Board of Education be, and hereby is authorized to select and educate such young men as are contemplated in its organization." The Board was thus launched upon an independent career, and began to act for itself. Thereupon the Philadelphia Education Society took measures for its own dissolution, and transferred all its funds and obligations to the Board. It recommended also that all its auxiliaries become auxiliary to the same. This was the beginning of an absorbing process that went on slowly for years. Meanwhile, after a service of five years, Dr. Neill resigned his office, and the Rev. Ezra Styles Ely, D. D., was elected in his place. For the systematic performance of the new duties involved, four committees were appointed, viz., one for examining candidates; one of economy; one for purchasing books and stationery; and one of ways and means. Stated times of meeting were also fixed upon. The maximum appropriation allowed to a student was $100. At the end of another five years and under the new management the Report of the Board for 1829 announced the receipt of $1,274.60 expended in aiding eighteen beneficiaries. This had been the annual average. The amount reported from the auxiliaries was $16,230.80 disbursed in the support of over 230 candidates. The materials for an accurate estimate of the work done throughout the whole church had, however, in no one instance been properly furnished to the Board. A large number of the Presbyteries were constantly delinquent in reporting.

Owing to earnest appeals for more efficient action, a new feature was now introduced into the organization of the Board. It was the appointment of an executive committee, which should meet weekly and transact all business in its behalf. Among the regulations adopted by this committee was one to the effect that no written obligation should be required of any beneficiary to refund the money received by him; only that he should feel it to be his duty, as soon as he became able, to make the return as an assistance to the younger students that came after him.

In place of Dr. Ely resigned, Dr. Neill was again, in 1829, elected Corresponding Secretary, with the additional duty of a General Agent, on a salary now for the first time given, of $1,500. Thus

supported, it was expected of him that he would devote his whole time and attention to the furthering of the good cause. This was another step in advance. Hitherto the work had dragged heavily, and a feeling of despondency had crept over the Church in regard to it. Within the next year, however, the number of candidates under the Board's immediate care rose from nineteen to fifty-five, and the moneys received amounted to $6,000. The year after there was an increase of ten under the Board's immediate care; and, including those reported by the auxiliaries, there were in all 123 receiving aid. The smallness of the increase was acknowledged to be mortifying. This was not, as was said, owing to the lack of suitable young men for the ministry, but to the lack of means to aid them. The statement of the Board is: "Upwards of sixty young men, who were encouraged to expect help will be obliged, if not speedily relieved, to suspend, for a time at least, their preparation for the ministry, and in all probability a large number will turn to other occupations in despair of being able to reach the sacred office with the requisite qualifications."

In view of this discouraging state of things Dr. Neill resigned his office and on the next day, June 8th, 1831, the Rev. John Breckenridge, D. D., was unanimously chosen his successor. It was an event which constituted a new era in the history of the Board. Possessed of rare intellectual gifts, of a thorough mental culture and of a graceful and effective oratory, he kindled an enthusiasm for the cause of ministerial education by his visits to all parts of the country that set it on a higher plane and moved it far onward.

Up to this time the Board had been little more than a supplement to the various local organizations scattered over the country. It had no vital connection with them or any systematic control over them. The principle of voluntaryism and independency largely prevailed. Many of the churches and societies joined their interests with the Congregationalists. Such disintegration was disheartening. It was Dr. Breckenridge's distinction that he clearly saw the evil and had the courage to undertake the remedy of it. His aim was to combine and concentrate all the resources and agencies of the Church upon one general plan and to make them subordinate to the Board, as the organ of the whole body for ministerial development. He thus prepared the way for the complete reorganization of the Board in harmony with the Presbyterian polity. It

was arranged that the Presbyteries should be responsible for the selection and care of the candidates and should pay in all moneys raised by them to the treasury of the Board, and that the Board should in turn be responsible for the support of the candidates of all the Presbyteries that would consent to work thus through the Board, however much the appropriations necessary might exceed the contributions paid in by them. To enable it to redeem the obligations assumed, a scheme of paid agencies was adopted and pressed with vigor. But after the trial of a few years it was abandoned as too expensive. Yet it proved very effective while it lasted. During the administration of Dr. Breckenridge, which continued for five years, the total number of students under care in any one year rose at the maximum to 644, and the money obtained to $46,680. The principle of granting only a partial aid was substituted for the more dangerous one of giving entire support. To Theological students the appropriations were fixed at $100 per annum and to all others at $75. At the end of a most brilliant career, Dr. Breckenridge resigned his office, greatly broken in health by his excessive labors. But the policy he had inaugurated and the spirit he had infused into the cause continued to work on under his successor, the Rev. Francis McFarland, until in 1838, they were embodied in the thorough Presbyterian system on which the Board operates at the present day. One of the developments of this system was the appointment of voluntary agents in each Presbytery, their travelling expenses paid when desired, to represent the claims of the Board within its bounds. The radical effect of this arrangement was that these agents were made responsible to the Board instead of to their own Presbyteries. These have now given place to the "Education Committee" in both Presbytery and Synod. On the former is devolved the duty of recommending candidates to the Board on examination, either by the Presbytery or by itself during the interims of the Presbyterial meetings; of watching over them during their course of study, and also of keeping alive an interest in the cause among the churches within its bounds. Thus after a long series of earnest efforts and experiments, has our present method of aid in ministerial education been evolved and perfected.

The Presidents during this first period to whose sagacious councils and management the success was largely due were as follows:

ROBERT RALSTON, ESQ., ... 1819—1824.
Rev. ASHBEL GREEN, D. D., . . 1824—1829.
Rev. JACOB J. JANEWAY, D. D., . 1829—1830.
Rev. THOS. MCAULEY, D. D., LL. D., 1830—1831.
ALEXANDER HENRY, ESQ., . . . 1831—1847.

After the separation of what was called the New School branch of the Church, the number of candidates fell off largely, as might be expected, and the income was much diminished. The lowest number reported under care was 218. This was in 1841, when Dr. McFarland resigned his office. His successor was the Rev. Matthew B. Hope, one of the earliest Presbyterian missionaries to China. His influence in behalf of the cause was a very happy one. The following extracts from one of his annual reports deserves to be remembered and repeated often: "The Providence of God has placed the Board of Education as an agency of the Church at the fountain head of all the streams of Christian influence that are to fertilize and beautify the earth. To convey these streams to every portion of the globe is the important work of the Boards of Missions; but surely to stand at the head and regulate the supply is not less important. The truth is that while the cause of Education and the Ministry has been overlooked and sometimes viewed with prejudice, it lies at the very basis of the whole structure of benevolence. It deeply concerns the extent and the power of the agency which under God is to wield the destinies of the Church and the world."

During Dr. Hope's secretaryship of four years the number of candidates increased to 411. He was succeeded by the ever-to-be-remembered Rev. Cortland Van Rensselaer, D. D. Endowed with a large sympathizing nature, and enjoying abundant wealth of which he was exceedingly liberal, also having for the greater portion of his time the assistance of two able Associate Secretaries, viz.: the Rev. William Chester, D. D., and the Rev. James Wood, D. D., he was able to arouse by both speech and pen a more thorough and pervasive interest in his cause than the Church had ever felt before. His eloquence wrought upon Presbyteries and Synods and General Assemblies with great power. For nine years he was the editor of the "*Presbyterian Magazine*," and together with this, while Secretary, he published a periodical entitled the "Home, School and Church," abounding in able articles, original and selected, upon his favorite theme. His influence upon the students also was exceedingly happy,

since in his addresses to them, one chief aim was to infuse into them a spirit of self-denial and Pauline ambition, not to build upon others foundation and to seek for comfortable positions, but rather to engage in the toils and win the triumphs of new and untried fields.

With such a man for a leader, the Assembly was encouraged to undertake a more expanded system of Christian education in the establishment of Schools, Academies and Colleges under the care of Sessions, Presbyteries and Synods. Already had the measure been discussed in two previous Assemblies and now the time seemed to have come for testing its feasibilitiy. But, after twelve years of herculean efforts to carry it out in actual trial, it failed to command popular approval and support, and was ultimately abandoned in 1872. Dr. Van Rensselaer did not, however, live to see its failure. Long before, in 1860, death removed him from the sphere he had so laboriously filled, and the Church mourned over him with a great and sore lamentation. He was at once succeeded by his associate, Dr. Chester, who earned for himself hardly less distinction by the vigor and success of his administration. He continued in office about four years and was followed by the Rev. William Speer, D. D., who like Dr. Hope was a returned missionary from China, and like him took his foreign missionary spirit and experience into his work. It was during his administration in 1869 that the re-union of the two long sundered branches of Presbyterian Church took place. In that same year also the Semi-centenary of the Board was held in New York, on which occasion Dr. Speer presented the Historical Summary already alluded to, from which much of the information above given has been drawn.

The Presidents of the Board subsequent to A. Henry, Esq., were:

MATTHEW L. BEVAN, ESQ., . . . 1847—1849.
JAMES N. DICKSON. ESQ., . . . 1850—1862.
Rev. CHARLES HODGE, D. D., . . 1862—1869.

Before proceeding further, it is fitting that some account be given of the course which the Education Cause took in the so called New School branch of the Church.

Here, as is well known, the policy of independent local action which had been superseded by the organization of the Assembly's Board in the other branch, continued in force. Various Education Societies, formed on the voluntary principle, were kept up in connection with particular Presbyteries and Synods; and many

churches also coöperated with the American Education Society, which had gained great prominence among the Congregationalists. What contribution was thus made to the increase of the Presbyterian ministry can not now be definitely ascertained, inasmuch as the records of these societies since their dissolution, have not been preserved, or, if preserved, they are no longer accessible. Yet there is reason to believe that the gain was abundant.

In 1856, however, in consequence of the awakening of a fresh denominational zeal in that body, and of a desire for its more perfect integration upon Presbyterian principles, a movement was started in its General Assembly for the appointment of a "Permanent Committee on Ministerial Education." After not a little preliminary public and private discussion, this measure was successfully carried through, and such a Committee was appointed consisting of fifteen ministers and six laymen, to be divided into three sections for a term of three years service each. This Committee met in September of that year in New York, and organized by electing Rev. J. J, Owen, D. D., President, and Rev. Thornton A. Mills, Corresponding Secretary; men well qualified in every respect for the offices they were to fill. Of Dr. Mills it was said in a resolution passed on the occasion of his sudden death some years after, that he was a man of "uncommon strength of character as well as of ardent piety;" and he was just the person to form and carry out with skill and perseverance the plans necessary to give shape and impetus to the new movement. He entered upon his work March, 1857. Many were the difficulties he had to overcome. The first of these was that of raising funds to defray the expenses of an as yet untried scheme. Many refused aid because of an unwillingness to countenance that tendency towards ecclesiasticism which they saw developing itself. Dependence had to be placed mainly on the liberality and zeal of the few persons who believed in it. Still further, it required much correspondence and personal visiting and wise management to gain the consent of local organizations to transfer their work and their funds to the Central Committee. After persistent effort, however, sufficient gain was made to warrant the formation of a code of rules and by-laws, and an application to the Legislature of New York for incorporation. This object being secured, the Committee was prepared for successful action. Notwithstanding, the work of consolidation went on very slowly, and not without some re-action. It was hard to detach the interest which

had long gathered around local centres and to enlist it in a more general work, even though it might be for a greater good. A resolution of the Assembly of 1858 complains of the disregard shown by a large number of the Presbyteries to the urgent request of the previous Assembly to forward full reports of their doings in reference to Ministerial Education, and it re-adopts that resolution, pressing a compliance with it as essential to the successful enlistment of the whole church in this important enterprise. In 1859 the Annual Report testifies to a manifest increase of candidates throughout the Church, while on the other hand the contributions failed to keep pace with this increase. In 1860 the Committee reports eight young men under its own particular care, whose names stand at the head of a long list hereafter to follow. These, it will be understood, are aside from those who were aided by the local societies. At this beginning of a new order of things the Assembly expressed its gratification, and urged an increase of support. It also ordered a revision of the plan thus far acted upon, with a view to greater efficiency. Such a plan was carefully matured and adopted in 1861. It put the whole work of Ministerial Education upon a Presbyterial basis in a manner similar to that adopted by the other body, placing it entirely under the superintendence of the Permanent Committee, and ordering all the contributions of the churches to this cause to be paid into its treasury for disbursement. At the same time it put upon the Presbyteries the duty of selecting and recommending the candidates, and upon the Secretary, as the executive officer, that of visiting the Synods and Presbyteries and churches to awaken and concentrate their interest in the cause. On this basis the various local organizations were invited to unite with the Committee. Accordingly, in the following Autumn, the Synod of New York and New Jersey led the change by suspending the action of its Education Committee and transferring its field unconditionally to the Assembly's Committee. As the year advanced the Synods of Ohio, Cincinnati, Indiana and Wabash did the same; and at its close the Western Education Society followed suit. This Society was the organ of the five Synods of Utica, Geneva, Genesee, Susquehanna, and Onandagua. Thus step by step all parts of the Church fell into the general system, save in those cases where it was necessary to maintain the local organization *pro forma*, in order to distribute the proceeds of vested funds and to secure legacies, etc. Honorable *mention* must here be made of the conduct of the American Educa-

tion Society in transferring to the Permanent Committee a legacy of $5,000 left to it by Anson G. Phelps, Jr., a Presbyterian, to be the foundation of a perpetual scholarship, to be known as "the Phelps Scholarship," the benefit of which was to accrue in preference to some student attending the Union Theological Seminary; or, if not to such a student, then to some one studying for the ministry in some other place, well approved.

Thus, after six years of preparatory labors spent in efforts to "rescue the Cause from the skepticism, indifference, misapprehension, prejudice, and contempt which were connected with it, and to awaken an interest in its favor throughout the Church, the Commiteee found itself with a well matured plan, and in possession of the whole field which it was intended to occupy, with but a single exception." It then reported 110 candidates. The rate of appropriations was fixed at $90 per annum for the Theological course, and $80 for the others. These grants were about one-fourth less than the amounts allowed by the Assembly. Very few of the contributions were large, and only one-fourth of the churches gave anything. Yet the demand for ministers was much greater than the supply.

Thus established, the cause struggled on through the excitements and embarrassments of the civil war with varied successes and slight modifications of methods until the early Summer of 1867, when its valiant and indefatigable Secretary dropped dead on his way home from a meeting of the Committee, to the great sorrow of all who knew him and his noble work. To his sagacity, courage and indomitable perseverance is the success of the movement, begun eleven years before, largely due. Nor must we fail to note the strong support given him by such helpers as the Rev. J. J. Owen, D. D., who was for many years the Chairman of the Committee; and by the Rev. Drs. J. F. Stearns, and G. L. Prentiss, and J. P Wilson, and T. L. Cuyler, and R. R. Booth; and by such laymen as J. W. Benedict, Esq., who was from the beginning its Recording Secretary and Treasurer; and W. A. Booth, Esq., who stood by it amid all discouragements, and carried it through to its happy consummation. The obligations of the Church to these earnest and far-seeing men are beyond estimate. In one important department of Church work they were preparing the way for the grand re-union which followed not long after the death of Dr. Mills. Meanwhile Rev. J. G.

Atterbury was elected to succeed him. His term of service was short but well filled.

The Re-union, completed in 1870, rendered the continuance of the Permanent Committee no longer necessary, and on September of that year all its business and its list of beneficiaries and its effects were transferred to the Board of Education, located in Philadelphia. It was the happy blending of an important affluent with the main stream, that gave the latter a larger volume and a stronger current to flow on through long years to come as a means of blessing, not only to our own land but also to all lands.

HISTORY SINCE THE RE-UNION.

In November, 1869, the United Assembly, convened at Pittsburgh, appointed a joint Committee to adjust the affairs of the Board of Education and of the Permanent Committee, so as to adapt them to the new condition of things. This Committee after two sittings reported to the Assembly in the following Spring a constitution for the new Board, which was intended to embody the best results of the experience of the two bodies and set the whole cause on a higher footing. This constitution was adopted and is that on which the work of the Board is at present conducted. It omits all provision for a department of general education. This was entirely abolished.

The total number of students under aid in the united bodies was 627. Of these 391 were from the Education Board at Philadelphia, and 236 from the Permanent Committee at New York. The maximum allowed to the candidates at their several stages of study was as follows: to Theological students $150; to Collegiates $120; to Academics $100. The receipts for the year amounted to $83,319. The new Board consisted of twelve members, six ministers and six laymen, to be divided into three classes to serve in rotation three years each. Of this Board, Rev. H. Johnson, D. D., was chosen President; Rev. E. R. Beadle, D. D., Vice President; Rev. W. Speer, D. D., Corresponding Secretary, and Mr. W. Main, Treasurer.

During the year a special act was passed by the Legislature of Pennsylvania, incorporating this Board as the lineal successor to the old Board; and the Permanent Committee and the Legislature of New York authorized the transfer to it by the Permanent Committee of all its property and bequests. An important recommen-

dation was also adopted by the General Assembly, looking to the incorporation with our educational work that of the Welsh Presbyterians on condition that the Synod of that body conform in all respects to the rules adopted by it for the government of the Board in its work.

Thus re-organized and equipped, the new Board entered upon a more extended career, deserving the confidence and support of the Church both for what it had done and what it was prepared to do.

Yet the Report of 1872 complains of inadequate contributions from able Presbyteries. Out of 4,613 churches, 2,950, or 60 per cent., gave nothing. At the same time the candidates increased to 722. Hence, although the receipts had actually increased somewhat, there remained a debt of nearly $19,000. In reference to the embarrassments arising from the lack of funds, an eminent Professor in one of the Theological Seminaries wrote: "I deeply regret the backwardness of the churches to meet your wants. If I thought it a result of indifference, I should lose nearly all hope for the future. The Board of Education holds a relation to the Church as important as the right arm of a man's body. Indeed this is a feeble expression of the truth. The Board is doing a work which cannot otherwise be done, but which must be done, or very soon the enterprises of the Church in Home and Foreign Missions must cease. There will be no qualified men to carry them on. And not only so, but pulpits now filled will become vacant and territory now occupied will be given up." The old difficulty still continued, namely, that of convincing multitudes that such was the real fact.

One of the most obstinate objections to the work of the Board in the minds of many, and one against which the arguments of the Secretary seem to have been almost unvailingly directed year after year, arises from the sight of the apparently large number of ministers who are without charge, the supposition being that this was attributable to the indiscriminate liberality of the Board in filling the ministry with incompetents. In disproof of this assumption, statistics have been repeatedly presented to show two things: 1, that the number of the unemployed was not unreasonably large; and 2, that upon careful count it was always found that the proportion of the unemployed who were aided by the Board to those who were not so aided was as a general rule, as one to three. Yet

the objection remains and will remain so long as there is no regular system for supplying vacant churches with ministers.

The Assembly of 1873 made many changes in the rules of the Board, increasing the number and stringency of the requirements for acceptance under its care, and guarding more strictly against the admission of the unworthy. These changes continue in force with but slight modifications unto this day. Among the most important of these are the requirement of a sessional recommendation in addition to that of the Presbytery, the demand of a more minute Professor's report previous to each payment, and the limiting of aid to students in colleges and theological seminaries, except in extraordinary cases. As the Report of the Assembly's Committee well says: "The point to be guarded is the initial step, the examination and recommendation of the candidate for aid. By throwing the responsibility upon the sessions of the churches as well as upon the Presbyteries, it is thought that additional security will be gained. No young man should have the benefit of a doubt in his favor as to his usefulness in the ministry. His gifts of nature and of grace should be so marked as to give decided promise of success."

The Report of 1875 tells of a remarkable falling off in the number of candidates aided, it being reduced to 496, which is fifty-four less than the year previous; and of a large reduction in the receipts amounting to $24,815. This state of things is accounted for partly by the extensive pecuniary embarrassments of the country and partly by some severe attacks that were made upon the wisdom of the educational policy of the Church by one or two of our religious journals. These attacks were successfully answered, but the injury done to the cause was not at once remedied. It is always easier to wound than it is to heal.

From the Report of 1876 it appears that the number of candidates continued to decrease, there being thirty-eight less than the year before, and also that the contributions fell short by over $5,000. Still every debt was declared paid. The same Report announces the resignation of the Secretary, Dr. Speer, tendered in September to take effect in the following July. This resignation the Board accepted with suitable acknowledgments of his faithful services and bearing testimony to his earnest, consecrated and faithful toil in discharging the duties of his office.

By order of the General Assembly the number of the Board was increased to eighteen by the addition of one minister and one elder to each class.

This year we find also distinct mention made of four classes of beneficiaries: 1, those from Roman Catholic nations, number not given; 2, Germans, 26; 3, Colored, 45; 4, Welsh Calvinists, 8. These had all been under care for several years past.

In looking for a successor to Dr. Speer, the first choice of the Board fell on Dr. M. W. Jacobus, Professor of Hebrew in Allegheny Seminary, who, after careful consideration of the appointment, felt constrained to decline it, little anticipating his speedy and lamented decease. The next choice fell on Rev. D. W. Poor, who was elected on the 3d of July and entered upon his office the 3d of September, 1876. The state of things was not very encouraging. Added to the distrust already alluded to, there was severe financial distress all over the country. The result was that at the end of the year there was a diminution in the receipts of nearly $17,000. This left a debt of $3,500 with the fourth appropriation unpaid, to the great embarrassment of the disappointed candidates. To avert like unhappy occurrences in the future, the General Assembly designated October as the month for stated collections for this Board, instead of March as heretofore. This would enable the Board to make some fair estimate in advance of the sums which they would be able to pay the students. It was further ordered that the Professors' Reports give the grade of students not only in scholarship, but also in rhetorical ability, in punctuality, in general Christian character. The candidates numbered 462, a gain of but two.

For the three successive years the decrease of candidates continued, until in 1879, it fell to 436, while the debt amounted to a little over $9,500. This year a special Committee, appointed by the previous Assembly at the request of the Board asking for an interpretation of the rule appertaining to appropriations and their relation to scholarships received from other bodies, made the following important recommendations, through their chairman, the Rev. W. M. Paxton, D. D., all of which were adopted:

1. That the theological seminaries be earnestly requested to continue their diligent attention to the whole subject of appropriation to students; that special care be taken that no one shall receive more than is requisite for his necessary expenses; that the sum to be appropriated to the several students shall be determined by a separate vote of the Faculty on each case, and that a record of the appropriations thus voted be made by the Faculty, and reported at the end of each term to the Board of Trustees.

2. That each theological seminary be respectfully requested to

report annually to the General Assembly how many students have been aided by scholarship funds, and how many of these have also received aid from the Board, and what is the maximum that has been given to any one student. By the adoption of the above recommendations, to which we are persuaded all the seminaries will cheerfully agree, your Committee believes that the Church will gain much needed information, which will promote increased interest and confidence in our methods of aiding young men in preparing for the ministry.

3. Inasmuch as the feeling is found to exist among the students that to receive aid from the Board is receiving charity, while the acceptance of a scholarship is more consistent with a sense of manly independence, therefore your Committee, in accordance with the suggestion of the Secretary, would recommend that hereafter the appropriations of the Board be styled "Scholarships."

4. Your Committee would further recommend that the General Assembly instruct the Board of Education that as far as possible they determine, before each college and seminary year, the exact amount the Board will pay to each student the ensuing year, and that the first payment shall be made in the month of September, or early in October, at the time when the wants of students are most urgent, and all subsequent payments shall be made regularly at such intervals as may be determined by the Board.

5. That the Presbyteries be enjoined by the General Assembly to exercise increased care in recommending students, in the first instance, to the Board of Education for aid, and also in the renewing of such applications from year to year, and also that the several Presbyteries having under their care candidates aided by the Board, be earnestly requested to endeavor through the Standing Committee of Presbytery on Education to assist such students as may desire it, by securing for them proper remunerative missionary or parochial employment during vacations.

In concluding this Report, your Committee beg leave to add that they are gratified that the Board of Education and the Faculties of officers of the several seminaries have done so well with their limited means, for while the demands upon them have shown no diminution whatever, there has been a very marked falling off in their receipts. In view of these facts, your Committee recommend that the General Assembly urge the great necessity for a most liberal and steady support of the Board of Education by all the churches within our bounds. Your Committee are firmly of the belief that as the Presbyterian Church increases in numbers in our land, the demand for a thoroughly educated ministry within its bounds will also steadily increase, and that this demand can best be met through the encouragement and practical aid rendered by our Board of Education.

The year ending 1880 witnessed a turn in the down grade. The income and expenses were nearly balanced. Payments to the students were made in three installments, instead of in four, being sent out in October, January and April. Many tokens of revived interest in the cause were hailed with joy. To the great relief of the College students, the General Assembly ordered that, as the struggle with them was fully as severe as with those in the Theological Seminary if not more so, the payments to both classes of candidates be made equal.

From 1881 to 1886 there was a steady increase in the number of the candidates, rising from 424 to 638. The receipts also advanced from $56,052 to $82,380, leaving a balance on hand of $600. And, though in 1887, owing to an increase of fifty-eight candidates and a falling off in the legacies, the Board was obliged to report a debt of $15,000, yet this was all cancelled in time to celebrate the Centennial year in glad freedom from all pecuniary obligations.

In conclusion it must be said that during its entire existence the burden of this Board has been carried by less than half the churches of our body. In consequence, the number of our candidates has never been equal to the growing demand. The churches marked vacant on our roll have steadily increased until they count 1,211, and those dissolved, 78. The disproportion between the graduates from our seminaries and the new churches organized has been constantly widening, and of late years we have been indebted to other denominations for nearly two-thirds of the net increase of our ministers. Both our Home and Foreign Mission Boards are loudly calling for men, and calling in vain. It is high time for our churches to awake to the necessity of making more determined efforts for multiplying and strengthening our preaching force. Our vacant pulpits form a large and weakening void in our body. There is hollowness where there ought to be solidity and strength. If we are to move successfully for the advancement of our Redeemer's cause throughout the country and the world, there should be with us no lack of strong leaders, and our ranks should be full. In our present condition we are losing the ground we once held in many places, and fail of acquiring that which is within our reach and is calling for occupancy. "More men," is now the cry, and more means to qualify them for their work. And the men should be men of power, of self-sacrifice, of readiness to go where they are

most needed. And these can be had only in answer to earnest prayer. They are the birth of a vigorous divine life in the Church.

CONTRIBUTIONS TO THE MINISTRY OF 1888.

The following statistics include those who have been aided not only by the Board of Education as at present constituted, but also by the [O. S.] Board and the [N. S.] Permanent Committee previous to the reunion in 1870, and also such as were aided by the Presbyterians when acting in conjunction with the American Education Society of the Congregationalists. Those aided by the local organizations formed within the "New School" Presbyteries and Synods, now dissolved, are not given because their records are not accessible:

Out of 5,789 ministers on the roll of 1888, there have been aided to a greater or less degree 2,356, or a little over 40.5 per cent.

Pastors,	1098	Principals of Academies,	12
Stated Supplies,	556	Teachers,	28
(550 *of this total are Home Missionaries*)	1654	Superintendents,	15
Foreign Missionaries,	93	Secretaries,	9
Church and Sabbath School Missionaries,	23	Editors,	3
Presbyterial Missionaries,	3	Chaplains,	4
Synodical Missionaries,	2	Colporteur,	1
District Missionaries,	1	Treasurer,	1
Licentiates,	54	Librarian,	1
Presidents of Literary and Theological Instutions,	21	Agents,	4
Professors,	41	Honorably Retired,	141
		Without Charge,	245
			2386

Ninety-seven per cent. of the average amount expended each year in aiding students since 1870, has been invested in men who have entered the ministry.

This summary is submitted for consideration to all who wish to know how the Board has been managed, and whether its fruits justify its support.

Since 1870, the following persons have been Presidents of the Board:

Rev. Herrick Johnson, D. D., . 1871—1873.
Rev. Elias R. Beadle, D. D., . 1873—1874.
Rev. Villeroy D. Reed, D. D., . 1874—1878.
Rev. Thomas J. Shepherd, D. D., 1878—1882.
Rev. Benjamin L. Agnew, D. D., 1882—1883.
Rev. J. Frederick Dripps, D. D., 1883—

The Corresponding Secretaries: Rev. Wm. Speer, D. D., continued until 1876; and Rev. D. Warren Poor, 1876—.

RECEIPTS OF THE BOARD

FROM ALL SOURCES

AND

NUMBER OF STUDENTS AIDED EACH YEAR

From the Reunion 1869–70 to the Centennial Year 1887–88.

YEARS.	NO. OF STUDENTS	LEGACIES.	FROM CHURCHES, ETC.	TOTALS.
1869–70	391	$15,444 28	$38,852 14	$54,296 42
1870–71	670	4,054 17	69,878 86	73,933 03
1871–72	722	3,704 30	77,309 34	81,013 64
1872–73	676	3,007 55	101,451 64	104,459 19
1873–74	550	14,625 85	79,718 81	94,344 66
1874–75	496	5,528 39	62,650 75	68,179 14
1875–76	460	10,455 75	61,585 22	72,040 97
1876–77	462	4,428 19	50,627 82	55,056 01
1877–78	436	1,593 05	46,681 54	48,274 59
1878–79	428	6,766 38	42,424 97	49,191 35
1879–80	424	1,200 03	46,948 98	48,149 01
1880–81	431	4,348 56	52,460 20	56,808 76
1881–82	470	5,060 01	48,965 30	54,025 31
1882–83	486	19,397 41	54,102 15	73,499 56
1883–84	577	8,705 54	58,394 87	67,100 41
1884–85	619	15,918 86	56,814 51	72,733 37
1885–86	638	26,146 92	56,070 54	82,217 46
1886–87	696	3,023 41	64,126 18	67,149 59
1887–88	739	20,426 92	67,070 25	87,497 17
		$173,835 57	$1,136,134 07	1,309,969 64

AN HISTORICAL SKETCH

—OF THE—

Presbyterian Board of Ministerial Relief.

Prepared for the Centennial Year, 1888,
by order of the General Assembly.

AN HISTORICAL SKETCH

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PRESBYTERIAN BOARD OF RELIEF

FOR

Disabled Ministers, and the Widows and Orphans of Deceased Ministers;

WITH THE

OUTLOOK FOR ITS WORK.

Prepared for the Centennial Year, 1888, by order of the General Assembly.

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FORM OF BEQUEST.

The laws of the different states vary so much as to testamentary bequests that it is always desirable to secure the services of a competent lawyer. In all cases, however, where bequests are made to the Board, the corporate name should be used, as follows:

The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers.

THE PERMANENT COMMITTEE OF ARRANGEMENTS FOR THE ONE HUNDREDTH GENERAL ASSEMBLY" reported to the General Assembly of 1886, among other recommendations, "that each of the Boards of our Church be urged to provide for the preparation and publication of the *history* and *outlook* of its work." This report was adopted by the Assembly, and in accordance therewith the following History of the Board of Relief, with some notice of its Outlook, has been prepared by order of the Board, and is herewith respectfully submitted to the Assembly.

On Behalf of the Board,

WILLIAM C. CATTELL,

Philadelphia, May, 1888. Corresponding Secretary.

THE HISTORY.

THE PRESBYTERIAN BOARD OF RELIEF FOR DISABLED MINISTERS, AND THE WIDOWS AND ORPHANS OF DECEASED MINISTERS, is the legal successor of two agencies having the same object in view, one established in the Old School branch of our Church in 1849, under the title, "The Fund for Disabled Ministers and their families," and the other in the New School branch, in 1864, under the title, "The Ministerial Relief Fund." At the Reunion, in 1870, the two agencies were united in one and placed under the charge of a committee of the "Trustees of the General Assembly." This committee was changed into a Board by the Assembly of 1876 and the same year obtained an act of Incorporation under its present title as given above.

The Minutes of the Synod of Philadelphia, the first Synod of our Church organized in this country, show that the object for which the present "Board of Relief" was established, early occupied the attention of our Church. The "Fund for Pious Uses" established by the Synod at its first meeting, 1717, to "be disposed of according to the discretion of Synod" was used in part, as occasion required, to relieve the wants of disabled ministers and their families. The movement for this fund doubtless originated two years before in the old Presbytery of Philadelphia, (then the only Presbyterian Judicatory in the country) which, in 1715, passed the following resolution:

It is appointed that it be recommended to all and every member of this Presbytery that betwixt this and our next meeting they may think of and prepare what they may judge most necessary to be presented to our Presbytery for the common and particular good of all or any of us.

The records of the Presbytery show that nothing was "presented" the next year on this subject, probably because at this meeting, 1716, the judicatory divided itself into four presbyteries, constituting the Synod of Philadelphia. The subject was therefore postponed for the consideration of the higher body which met in Philadelphia the next year, September 17, 1717, and took the following action with reference to "The Fund" of which such frequent mention is afterwards made in the Minutes:

It being overtured to the Synod by the Committee appointed for Overtures that it is to be proposed to the several members of the Synod to contribute something to the raising a Fund for pious uses, and that they do use their interest with their friends on proper occasions to contribute something to the same purpose, and that there be chosen a Treasurer to keep what shall be collected; that what is or may be gathered be disposed of according to the discretion of the Synod; the overture was agreed upon and pursued, and Mr. Andrews is to be Treasurer for this purpose till the next Synod.

Appropriations from this Fund, as appears from the Minutes, were made for various objects—assisting feeble congregations, the school in Philadelphia, etc.—but, that the relief of needy ministers and their families was among the "pious uses" to which the Fund was early applied, may be seen from the following Minute of the Synod, 1721:

An overture being brought in from the Committee of Bills and Overtures that Mrs. Wilson should have of the Fund four pounds ten shillings, Mr. Evans two pounds ten shillings; the said overture was approved by the Synod.

As the number of ministers increased, it was found that a separate Fund or agency was needed, especially for the care of the widows; and at the meeting of the Synod in 1754, after "inquiry being made who had brought money to the Fund," the records show that "a proposal was made by Mr. Allison for laying some plan for a Fund for the support of widows, which was referred till further consideration." The next day "The plan for the Fund for supporting ministers' widows was brought in, read, approved, and signed by all the ministers then present."

This plan is entered in full upon the Minutes of the Synod next year, 1755. It provides for the annual payment of a certain sum by each minister or candidate for the ministry under the care of the Synod, out of which at his death certain annuities were to be paid to his widow for life or to his children for a term of years. It was likewise provided:

If any member of the company should be rendered incapable of all business whereby he might be supported, by disorders, he shall be entitled to like annuities during such indisposition.

Although the plan was essentially that of a Mutual Insurance or Annuity Company, the Synod regarded the new Fund like "the Fund for Pious Uses," for which annual collections were now made in all the congregations, as one for which benevolent contributions might very properly be solicited; and it was

Ordered, That Messrs. Francis, Allison and McHenry wait on Mr. Allen, and lay our plan for the Widows' Fund before him, and that they endeavor to persuade him to be a trustee: and to demand the money in his hands as he ordered some of our number to do when they thought fit.

This action of Synod was in view of an offer from Mr. Allen, reported at the last meeting, that "in pursuance of Mr. Humphrey Murray's last will, he will allow sixty pounds for the benefit of ministers' widows." The same day the following minute was also passed, showing the obligation felt by the Synod for the "care" and "yearly relief" of the widows of ministers:

In consideration that the widows of such members as now join in company to raise a fund for themselves will never come upon the Synod's care, the Synod agree to allow one hundred and fifteen pounds to the company, reserving all the remaining, which is the chief part of their fund, with the yearly collections of congregations, to be disposed of by the Synod as usual, and that the widows that now belong to the Synod receive a yearly relief from the Synod's fund as usual; and at the death of any of them, the Synod shall at their discretion add to our widows' fund as they think proper.

The next year, 1756, the Synod appointed a committee to make application for a charter; and their petition, addressed "to the Honourable Thomas Penn and Richard Penn, true and absolute Proprietors, etc.," is entered the following year upon the Minutes. In this paper, the petitioners recite that "they have, many of them, lived long in this province with great satisfaction, and have, all, endeavored to promote religion, virtue, and industry, amongst the people under our care, and to impress deep on their minds a lasting sense of these blessings under the best of kings, and in a province distinguished for civil and religious liberty;" but they add:

As our lot is cast among people who are generally in low circumstances, and many of them forming new settlements in frontier counties, and, as we have no other support but a small and very uncertain income from the good will of our people, joined with our own labor, we have always found it difficult to make any tolerable provision for our families; and have often, with

sorrow and regret, seen the widows and children of great and good men who were once of our number, very much pinched and distressed by want and poverty, without being able to afford them suitable relief.

They then recite their efforts "in imitation of the laudable example of the Church of Scotland" to raise by voluntary assessment among themselves a small fund "the interest of which shall be employed yearly, only to relieve the widows and children of the Presbyterian ministers belonging to the Synod of Philadelphia, or to assist ministers of our Synod in frontier settlements, or such as by age or infirmities are not able to get a subsistence;" and they conclude:—"we greatly hope and desire that your honours will favor us with your countenance and protection, and will be so good as to give proper instructions to our governor to grant us a charter for the purposes already mentioned."

The proprietors respond in a very cordial letter,* enclosing "a draft of a charter and instructions to their Deputy Governor to perfect it in this Province"; and at the meeting of the Synod

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* Dr. Witherspoon had a very different experience when, in 1771, he petitioned Governor Franklin for a charter for "The New Jersey Society for the better Support of the Widows, and the Education of destitute Orphans of Presbyterian Ministers." This petition was referred to the Governor's official advisers, one of whom, the Hon. David Ogden, gave a written opinion that the charter might be granted with some modifications; another, the Hon. Cortland Skinner, the Attorney-General, had more serious doubts both as to "the expediency and the legality of the measure." He proposed several changes among them the following: "In the Second Line, instead of Presbyterian *Clergy* say Presbyterian *Ministers* or *Teachers*, and so throughout the Charter," but advised the Governor to defer granting the petition until he obtained "His Majesty's Direction therefor." This the Governor says, in his dispatch to the Earl of Hillsborough, May 11, 1772, he was more willing to do, as upon a recent "Petition for the Incorporation of the Presbyterian Ministers, &c., in New York, His Majesty's ministers were so lately of Opinion that it was not *expedient* upon Principles of *general Policy* to grant the Presbyterians at New York *any other Privileges* than they are *entitled to by the Laws of Toleration*." (The italics are the Governor's own). He admits that the majority of his Council approved of granting the charter, but adds, "I have reason to believe that had there been a full Meeting the Majority would have been of the same Sentiments as the Attorney General." Other objections were made, but Dr. Witherspoon persevered through all opposition and after a vexatious delay of nearly three years, "His Majesty's Direction" was received and the reluctant Governor affixed the Colonial Seal to the Charter. See Vol. X. of the Colonial Records, published under the direction of the New Jersey Historical Society, where the petition and draft of the proposed Charter are given in full, together with the "opinions" of Messrs. Ogden

(now the Synod of New York and Philadelphia) in 1759, the charter issued by the Lieutenant Governor Jan. 11, "was brought in and read and thankfully accepted." The name given to the Society in the charter is "The Corporation for the Relief of poor and distressed Ministers and of the poor and distressed Widows and Children of Presbyterian Ministers."*

From the very beginning this plan of providing by voluntary assessments for the sick and aged servants of the Church, and the destitute widows and orphans of Ministers, was found to have serious difficulties. In fact the Synod of Philadelphia, in its application for a charter in 1756, admits that the assessments for the object in view were not always paid. "We find," say they, "that those men among us are most backward to pay their quotas whose families will stand in most need of relief when they are dead;" and notwithstanding repeated appeals, not only to the churches in this country but in Great Britain and Ireland, for contributions to the Fund it seems never to have been adequate for the purpose for which it was intended. Nor did the "Corporation," while serving a very important use, properly represent the Bible teaching as to the support of the Ministry. The obligation to support the Ministry rests upon the Church, not upon the Ministers

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and Skinner and the correspondence of the Governor with the Earl of Hillsborough and the Earl of Dartmouth upon the subject.

It is worthy of note that Governor Franklin, in 1774, moved his official residence to Perth Amboy, and occupied the noble old Colonial Mansion, which is now "The Presbyterian Ministers' House," under the care of the Board of Relief. See page 19.

* Although an independent corporation, it continued to report regularly to the Synod. In 1772 the Synod ordered "every Presbytery to procure copies of the regulations and terms of admission into the Widows' Fund entered upon our Minutes last year, and to enter them upon their Presbytery books and read them to every new member which shall be admitted into the Presbytery." At the last meeting of the Synod, in 1788, (giving way to the General Assembly ordered to meet the next year), the corporation was granted leave to print their Rules "at the back of the Constitution and Directory." The Corporation continued to report, with more or less regularity to the General Assembly until the division of the Church in 1837. In 1856 its corporate title was changed to "The Presbyterian Annuity Company," and again, in 1888, to "The Presbyterian Ministers' Fund." The President of the Corporation is now the Rev. W. P. Breed, D. D. The last report, issued from the office which is still in Philadelphia, shows that the number of Ministers at present upon its roll is 816.

themselves, such as is virtually the case if their support in sickness and old age, or the support of their widows, must be provided for from assessments upon their small salaries—just as in other "Mutual Beneficial Societies," or "Brotherhoods," composed of those who have entered upon some one of the money-making professions or occupations. While therefore, no decisive steps were taken before the Assembly of 1849 to establish an agency upon the plan of the present Board of Relief, the subject had for many years been under discussion in the lower judicatories* of both branches of the Church; and in the Assembly (O. S.) of 1842, the Committee of Bills and Overtures reported two resolutions upon the subject which had been referred to them, and recommended their adoption. The Minute of the Assembly reads:—

No. 16. Two resolutions on the subject of the support of the aged and distressed ministers and their destitute families. The Committee recommended the adoption of these resolutions by the Assembly, and that the Presbyteries be called upon to report at the next meeting their action in the case. Which was agreed to, and the resolutions were adopted as follows:—

Resolved 1. That we deem it to be the duty of the Church of Christ to provide for the comfortable support of her aged and distressed ministers, and their widows and orphans. And that she is not justifiable in leaving them to the provision of any other body.

Resolved 2. That we recommend to each of our Presbyteries to take the subject under serious consideration, and take such action as may seem to them proper.

This action prepared the way for the definite steps taken by the General Assembly, which met at Pittsburgh in 1849.

The subject was introduced to the Assembly by two overtures—one from the Presbytery of Steubenville asking the Assembly "to take immediate measures for providing the means

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* One such instance is referred to by Mr. D. N. Murray, of Portsmouth, Ohio, in a letter to the N. Y. EVANGELIST, July 1, 1886. He says: "Little did I think, when, in 1841, I introduced a resolution in the then Scioto Presbytery for the relief of superannuated ministers in our own Presbytery, that this would become one of the most useful Boards of the Church, and that so much would be done for our superannuated ministers and their families. Our Presbytery appointed three elders to attend to this matter; viz., Robert Hamilton, of Hanging Rock; Richard Long of Chillicothe and myself. We raised a very fair sum and gave all the necessary aid to two of our deceased ministers' families who were in need. My two colleagues are long since gone, and I alone am left to tell the story." Scioto Presbytery was in connection with the New School Assembly.

of relief and support to disabled ministers and their widows and children in indigent circumstances;" the other from the Presbytery of Elizabethtown asking "that the Board of Publication be authorized to contribute $2,000 per annum to this object." These were referred to the Committee on Bills and Overtures, Dr. McGill, Chairman, whose report, Friday, May 15th, was "placed upon the docket." On the following Monday, it was made "the order of the day for to-morrow," when the following minute was adopted:

WHEREAS, There are many disabled and superannuated ministers in connection with the Presbyterian Church, and widows and families of Presbyterian ministers, who are in indigent circumstances, and as the Church increases their number is likely to increase; and, Whereas, It is the duty of the Church to provide for those who have devoted their time and spent their energies in her service, and also for their families; and, Whereas, No local provision can effectually meet this object and no efficient general provision has yet been made; therefore

Resolved, 1st. That in order to constitute a fund for the support of the widows and families of deceased ministers, and for the relief of superannuated and disabled living ministers, it is hereby enjoined upon all our Synods and Presbyteries to take such action as may secure a contribution annually.

Resolved, 2d. That a column be added to the table of statistical reports for these contributions.

Resolved, 3d. That the funds thus contributed be placed in the hands of the Board of Trustees of the General Assembly, to be disbursed by the Board of Publication, upon the recommendation of Presbyteries, as the funds for Domestic Missions, Education, and Church Extension are now appropriated.

Resolved, 4th. That in order to the founding of a Permanent Fund for this same object, special contributions and legacies be invited from all parts of the Church, the principal of which shall be safely invested by the Board of Trustees of the General Assembly, and the interest be added to the general fund provided for in the foregoing resolutions.

In the afternoon of the same day "the Stated Clerk was directed hereafter to substitute the Fund for Disabled Ministers in place of the column for Miscellaneous Collections."

The Minutes of the General Assembly for the next two years (1850 and 1851) make no mention whatever of the subject. But in 1852, at the request of the Board of Publication, the charge of receiving and distributing the Fund was transferred from that Board to the Trustees of the General Assembly.

In pursuance of this action of the Assembly, the Trustees appointed a special committee of their number to receive and disburse the Fund, Rev. Thomas L. Janeway, D. D., Chairman. Mr.

George Van Gelder, Treasurer of the Board of Trustees, was appointed Treasurer of the Fund, the duties of which office he discharged with exemplary fidelity for twenty years, relinquishing it in 1870, when the two Assemblies were re-united. The Committee held its first meeting April 1st, 1853, when appropriations were made to two widows and six ministers—amounting in all to $675. The Committee, however, made no report to the Assembly of 1853, and the only reference to the subject to be found in the Minutes of that year is a memorial from the Presbytery of Redstone, asking the General Assembly "to make more effectual provision for the support of diseased and superannuated ministers in indigent circumstances." But this Assembly elected as one of the Trustees an eminent minister, Rev. Joseph H. Jones, D. D., who was immediately made Chairman of this special committee and subsequently its Secretary, and who, until the close of his life, a period of fifteen years, devoted himself to this work with "untiring devotion and assiduity."*

The memorial from the Redstone Presbytery was referred to the next Assembly, but it does not appear from the Minutes that the Assembly of 1854 took it up, nor was any action whatever taken with reference to the Fund, either in that or the following year.

But in the next Assembly, 1856, which met in the First Church, New York City, the subject received a great deal of attention. The Committee of the Trustees made their first report, which was referred to a special committee, who reported a paper, the matter of which called forth a long and animated discussion, ranging over the whole subject.

There appears to have been no thought whatever of giving up the scheme of providing for the disabled and aged ministers, or the dependent widows and orphans of ministers. The debate was upon the ways and means of doing it most effectively. The plan favored by the Committee contemplated the giving up of annual collections from the churches, as proposed in the Assembly of 1849, and substituting an assessment upon the salary of every minister, together with appeals for individual donations. As the report of this Committee was not adopted, it does not appear upon the minutes; but Hon. H. H. Leavitt, in his report to the

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* See page 13.

Assembly next year, as chairman of a committee to whom the whole subject was referred, states the plan as follows:—

A third plan is that which was, in substance, presented to the Assembly of last year, through a committee of that body. The outlines of that plan are that a permanent fund of such an amount be raised as that, prospectively, the yearly proceeds shall be sufficient to meet the wants of those for whom provision is intended; and that this fund be raised by an assessment of one per cent. annually for five years, on the salary of every minister, and to be paid by him, either all at one time, or at the rate aforesaid; and at least twice the amount so assessed on the minister's salary be paid annually by the congregation of which he is the pastor. This plan also contemplates, that in addition to the fund raised by such assessments, individual donations and contributions are to be solicited. The plan thus noticed was not adopted by the Assembly, and a substitute for the report which recommended it was finally agreed to.

This substitute, adhering to the original plan of 1849, was agreed to by a large vote and the Assembly adopted the following resolutions:

Resolved, 1st. That it be earnestly recommended to the Presbyteries to take such action in regard to this matter as will tend to bring up the Church to the performance of her duty in regard thereto.

Resolved, 2d. That every minister of the Church and session be earnestly requested to present this question to their congregation during the coming year, and obtain a contribution to the object; which contribution shall be transmitted to the Treasurer of the Board of Trustees of the General Assembly to be disbursed in an economical way, and upon an equitable ratio upon application made through the Presbytery to which the party applying for relief naturally belongs, or a committee of that Presbytery; the Board to report to the next General Assembly.

Resolved, 3d. That a Committee be appointed to digest and report to the next General Assembly a scheme for future operations.

This committee, through their chairman, Judge Leavitt, presented to the General Assembly of 1857, a well-digested and able report, in which the various schemes which had been proposed were examined, and the superiority of the plan of annual collections inaugurated in 1849 was vindicated. This report was adopted and ordered to be printed in the Assembly's Minutes.

One passage in this report deserves to be reproduced here, as showing the settled conviction of the Church with reference to the necessity for this agency of the Church and the true ground of the "claim" upon its treasury:—

It seems now to be conceded on all hands, that on grounds both of church policy and Christian duty, an imperative obligation rests on the Church to

make suitable provision in behalf of these suffering classes for whose benefit the present movement has been initiated. This conclusion seems to be fully sustained by a reference to the views of the Assembly, more than once enunciated, and which are so clear and explicit, that an argument from this Committee is not only not required, but would be clearly out of place. This ground was distinctly assumed by the Assembly of 1849, and measures were sanctioned by it designed to give force and effect to the obligations referred to. And in the last Assembly, though there were differences of opinion as to the wisest and most effective means to accomplish the end in view, no voice was heard in denial of the justice and expediency of ministering to the comfort, and supplying the wants of the servant of God, who, from age or disease, had been compelled to lay aside his armor, without the means of support. Equally clear and cogent were the arguments urged in behalf of the claims of the bereft widows and fatherless children. And it was at once noteworthy and gratifying that these claims were not based on the ground of a charitable obligation, but on the immutable principles of strict right.

After the adoption of Judge Leavitt's report, the following action was also taken by the Assembly:

WHEREAS, Notwithstanding the interest of the churches in the subject of pecuniary aid to disabled and indigent clergymen and their families, which this Assembly would gratefully acknowledge, there is still an inadequate response to the demands of justice in their behalf.

Resolved, That the General Assembly reaffirm the action of 1849 on this subject, and earnestly recommend that an annual collection for this object be made by our churches and be forwarded to the Treasurer of the General Assembly.

At the Assembly of 1861 the order of 1849 was renewed, directing that a separate column in the statistical tables be given to the collections for this Fund; and in the next year, on motion of Rev. George Hale, D. D., afterward (1869) the Secretary of the Committee and (1876) of the Board, it was Resolved, "That hereafter, there be a Standing Committee on the Report of the Trustees of the General Assembly on the Fund for Disabled Ministers, and the Widows and Children of Deceased Ministers, to be appointed by the Moderator in connection with the other Standing Committees."

The Minutes of the Assembly show that the Committee continued to report each year a gratifying increase in the amount of contributions; and the number of families relieved form the Fund rose from 8 in 1853, when the first report was made, to 168, when, to the re-united Assembly of 1870, the last report of the Committee was made. Dr. Jones, who had served as Secretary of

the Committee from 1853, died December 22, 1868.* He was succeeded by the Rev. George Hale, D. D., then pastor of the Presbyterian church at Pennington, N. J., who entered upon his duties March 8, 1869.

In the meanwhile, a movement in the same direction was commenced in the other branch of the Presbyterian Church. The subject was brought before the General Assembly which met in Syracuse, N. Y., in 1861, by an overture from the Presbytery of Columbus, "with regard to a fund to be raised for the purpose of rendering aid to Disabled Ministers and their families." The Committee upon Bills and Overtures recommended its reference to a special committee. This committee, consisting of the Hon. Joseph Allison, Richard L. Seeley and Frederick Starr, reported eight days after that "they have taken the subject into careful consideration, and have been unable to devise a plan which they can, with any reasonable or proper confidence, recommend for adoption by the General Assembly." They therefore "thought it best to recommend the appointment by the General Assembly of a committee to consist of three persons, to report a plan of operations to be laid before the next General Assembly, with a view to secure the end contemplated in the Overture, which your committee regard as of great importance, and therefore worthy of the most careful and mature consideration.' The

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* The following reference to the death and the eminent services of Dr. Jones is taken from the Report of the Committee to the Assembly of 1869:—

The Committee of the Trustees on the Fund for Disabled Ministers and their Families, in presenting their Fourteenth Annual Report to the General Assembly, would here record their deep sense of the loss sustained by the Church in the death of their late Secretary, the Rev. Joseph H. Jones, D. D. This venerable servant of God departed this life at his residence in Philadelphia, on the morning of Tuesday, the 22nd of December, 1868, after a brief illness of a few hours. Having dismissed his physician and attendants, like Livingston and Chalmers, he passed away in a gentle sleep, with no one watching over his couch but Him who holds the "keys of death," and ministering angels.

For fourteen and a half years since he first met the Committee (May 17, 1854), Dr. Jones has been engaged in this work; and after the resignation of his pastoral charge, he gave to it his whole time and energies. The progress which this cause has made within the last seven years, proves the wisdom of the Trustees in securing the entire services of one whom long experience as a pastor, acquaintance with the operations of the Boards of the Church, and tender sympathy for the poor and distressed, eminently qualified to occupy this

report was adopted; but the Minutes (without any explanation) show that *four* members were appointed upon the committee, viz: the Hon. Joseph Allison, Matthew W. Baldwin, Joseph H. Dulles and Samuel C. Perkins. At the next Assembly (Cincinnati, 1862) this committee was "continued, and instructed to report to the next General Assembly," and the Rev. J. Glentworth Butler was added to the Committee.

It was not, however, until two years later, when the General Assembly met at Dayton, Ohio, 1864, that "The Fund" was duly organized. The committee presented a full report, covering six pages of the printed Minutes, discussing the grounds of the obligation of the Church to provide for its disabled ministers, as well as the several plans, agencies, etc., to accomplish the purpose.

This report, like that made by Judge Leavitt to the other branch of the Church in 1857, takes the right ground as to the "claim" which the sick and aged servants of the Church have upon this Fund. After discussing the obligation of the Church to support the ministry, the committee say (the italics are theirs): —

> These considerations plainly indicate ministerial provision to the end of life, by the Church of Christ, to be the just claim of Christ's servants, and the duty of His people. Be it noted and kept distinctly in view that it is a *claim* of the one, and a *duty* of the other; *not a charity* received by one and dispensed by the other.

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post. While he is affectionately remembered in the three churches of which successively he had charge (Woodbury, 1st New Brunswick and 6th Philadelphia), he is specially honored with grateful esteem by some now in glory, and others yet on earth, whose hearts have been cheered by his ministrations as Secretary of this Committee. Having struggled manfully for many years against a tendency to spiritual depression produced by "physical causes," he persevered to the last in his Master's work with great earnestness, conscientiousness and discretion. He preached on the subject which lay near his heart on the Sabbath immediately before his death, and so may be said to have died with "the harness on."

It will be regarded as no disparagement to the valuable services rendered by ministers and laymen, who have written, spoken and labored in behalf of the Fund for Disabled Ministers, to say that the success which has attended this scheme of benevolence is due as much to the untiring devotion and assiduity of Dr. Jones, as to any other agency. His name will be permanently associated with it, and for this, as well as his zealous labors in other spheres of duty, he has, we doubt not, received the high commendation: "Well done! good and faithful servant, enter thou into the joy of thy Lord."

The plans discussed by the Committee are:—

1. Life Insurance. This they reject, claiming that "the wants of the great majority of those who most need this provision cannot be met by any practicable use of the principle of Life Insurance."

2. The plan of a "Permanent Fund of sufficient amount to meet, from its accruing interest, the wants of those for whom provision is intended." This scheme they admit "has many and earnest advocates;" but they point to the fact "as an argument of no inconsiderable weight, that the other great branch of our Presbyterian body, after a most thorough examination and discussion, protracted through many General Assemblies, has decisively rejected this plan." Among other considerations against it they urge, in the following earnest words, the benefit to the churches themselves of an annual appeal, the necessity for which the interest from this Permanent Fund would do away with:

The Church of Christ needs the frequent repeated appeal in behalf of Christ's poor, as one of the most effective means of developing a practical Christ-like spirit. This, it will be admitted, is the object of the Divine arrangement, that we should have the poor always with us. Herein is furnished the most lofty and persuasive of motives, the most powerful and healthful of all the stimulants to a Christ-like sympathy and beneficence. The very appeal, and much more the act of response, is adapted to waken, to exercise, and expand the kindliest, best feelings in the Christian heart. Hence, in this appeal and response in behalf of Christ's poor, the Church finds alike a duty, a privilege and a benefit. If this be so with regard to the poor of other classes; if duty, privilege and spiritual advantage demand a frequent appeal in their behalf, much more with reference to this highest class, Christ's disabled, dependent, suffering ministers—those faithful ones who have toiled for Christ and souls while they could, whose toils have precluded their laying up this world's goods in provision for the time of age or infirmity.

3. The committee therefore strongly urge the plan of annual collections in all the churches, which they say, "the other branch of our own Church, after 10 years of discussion, has decisively adopted." But they also recommend "a standing request for special contributions and legacies toward the creation of a small permanent Fund, the principal of which, as well as the interest, may be drawn upon to meet unanticipated exigencies."

The report was adopted by the Assembly, and also the following resolutions which were submitted by the committee:

Resolved, 1. That a Fund, to be called "The Ministerial Relief Fund," for the relief of disabled ministers of good and regular standing in connection with this body, and the families of ministers who have deceased while in our

connection, be constituted, to be supplied by annual collections in all our churches, donations and legacies.

Resolved, 2. That in order to constitute and maintain such Fund, it is hereby enjoined upon all our Presbyteries to take such action as shall secure from every church an annual contribution thereto.

Resolved, 3. That this Fund be intrusted to the Trustees of the Presbyterian House, to be by them disbursed upon the recommendation of Presbyteries, upon such principles and rules of distribution as they shall deem most equal and beneficial.

Resolved, 4. That for the special oversight and care of the interest thus committed to them, the Trustees are authorized to appoint a Secretary, prescribe his duties, and determine his salary.

The Trustees of the Presbyterian House met accordingly, in Philadelphia, Monday, June 20th, 1864, and having formally accepted the trust, appointed an Executive Committee of five of their number, "to whom the whole business of securing and disbursing the Fund shall be committed, subject to the supervision of the Trustees;" and the Committee were empowered "to appoint their own Secretary." The Treasurer of the Trustees was to "be always a member of the Executive Committee, and the Treasurer of the Special Fund entrusted to the Board for disbursement."

The following Trustees were appointed upon this Committee: *Ministers:*—T. J. Shepherd and Wm. T. Eva; *Elders:* M. W. Baldwin, John A. Brown and John C. Farr. Mr. Farr as Treasurer of the Trustees, was the Treasurer of this "Special Fund." The same day, Rev. Charles Brown, of Philadelphia, was appointed the Secretary, and entered upon his duties July 1, 1864.

The first report of the Committee, presented to the Assembly of 1865 which met in Brooklyn, N. Y., shows that appropriations during the year ending March 31 were made to two families, and the amount was $250. The Committee to whom the report was referred, submitted the following resolutions which were adopted by the Assembly:

1. Resolved, That the attention of Church members be directed to the straitened circumstances of many of our faithful ministers who, having toiled for many years on small salaries, are now left in the decline of life, without adequate means for the support of themselves and families.

2. Resolved, That every Presbytery be directed to appoint a Standing Committee, whose duty it shall be to inquire into the necessities of disabled ministers, and of the widows and orphans of those deceased, with a view of

bringing the cases of such to the notice of the Executive Committee of the Relief Fund.

3. *Resolved*, That the Presbyteries earnestly request the churches under their care to make *annual collections* for this Fund; and that they encourage, also, bequests and donations toward the formation of a permanent fund for this object.

The subsequent reports of the Committee down to their last report—made to the re-united Assembly of 1870—show, as in the other branch of our Church, a steady increase in the interest taken by the churches in this cause. In 1870 the Committee reported that aid had been extended during the year to the amount of $13,690, distributed among 78 families.

It does not appear from the Minutes of the Assembly that during these years there was any discussion in this branch of our Church with reference to any modification of the plan adopted in 1864, which was similar to that adopted by the other Church in 1849 and which has continued to be the law of the Church upon the subject until the present time.

The re-united Assembly held its first meeting in Philadelphia, 1870 when the "Joint Committee appointed to take into consideration the affairs of the Fund for Disabled Ministers and their Families, and of the Ministerial Relief Fund," Rev. Thomas J. Shepherd, D. D., Chairman, reported the following resolutions, which were adopted by the Assembly:

1. That the Fund be designated "The Relief Fund for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

2. That the "Trustees of the General Assembly" shall, annually at as early a day as practicable after the rising of the Assembly, elect a Secretary and Treasurer, and four of their number who, for the present year, shall be a committee to take charge of the management of this Fund.

3. That the Trustees of the General Assembly be recommended to continue in office the present Secretaries of the two funds, the one to be the Secretary of the Relief Fund and the other to be the Treasurer.

4. That the "Trustees of the Presbyterian House" and the "Trustees of the General Assembly" be directed to pay the income accruing from investments held by them respectively for the purpose of this Fund, to the Treasurer of the Relief Fund.

In pursuance of the above resolutions, the Trustees of the General Assembly met June 7, 1870, and elected the following committee "to take charge of the management of this Fund;" *Ministers*, Alexander Reed, D. D., Herrick Johnson, D. D., George Hale, D. D. and Charles Brown; *Elders*, Samuel Hood

and John C. Farr. Dr. Reed was appointed *Chairman*; Dr. Hale, *Secretary*, and Mr. Brown, *Treasurer*. At a subsequent meeting, Dr. Johnson having resigned, Elder William G. Crowell was elected to fill the vacancy. In 1874 the General Assembly consolidated into one, the Treasuryships of the Trustees of the Assembly, the Board of Education and the Relief Commmittee, and Mr. Eugene G. Woodward became the Treasurer. Mr. Brown then became the Recording Secretary of the Committee, but two years after, when the Committee was changed into a Board, was reinstated also in his position as Treasurer.

The Fund continued to be managed by the Trustees of the Assembly, through the agency of its committee annually appointed for that purpose, until 1876, when the General Assembly, at Brooklyn, N. Y.—upon the recommendation of a committee appointed two years before, Rev. W. P. Breed, D. D., Chairman—erected the committee into a Board, enlarging its number "to consist of twelve members, the Secretary and Treasurer being added as members *ex officio*." The following Ministers and Elders were appointed members of the new Board: *Ministers*.—Villeroy D. Reed, D. D., Elias R. Beadle, D. D., Charles A. Dickey, D. D., Henry E. Niles, D. D., J. H. Mason Knox, D. D., J. Frederick Dripps, D. D. *Elders*.—John C. Farr, William G. Crowell, George Junkin, Samuel Hood, William E. Tenbrook, Robert Cornelius. The Assembly also instructed "the new Board to meet at Philadelphia, June 20th, for the purpose of organizing and taking the necessary steps looking to their incorporation under the laws of the State of Pennsylvania."

The charter was granted, Oct. 21, 1876, by the Court of Common Pleas, Philadelphia, under the Act of the Legislature of Pennsylvania of April 29, 1874, and at the meeting of the next General Assembly at Chicago, 1877, the twelve above-named Directors were, according to its provisions, elected "in three equal classes, to serve respectively for one, two and three years and until their successors shall be elected." Rev. Villeroy D. Reed, D. D., who was a member of the General Assembly of 1849 when the Fund was organized, was elected by the Board its first President; Rev. George Hale, D. D., the Corresponding Secretary; and Rev. Charles Brown, the Treasurer and Recording Clerk.

The subsequent reports of the Board to the Assembly down to the fiscal year 1883–84, when Dr. Hale and Mr. Brown retired from their respective offices, show a steadily increasing interest throughout the churches in the work intrusted to its care. In 1883, Alexander M. Bruen, M. D., of New York, conveyed to the Board, in fee simple, a mansion with about eleven acres of ground, at Perth Amboy, N. J., "for the purpose of providing a home for disabled ministers of the Presbyterian Church," under the care of the Board. An act of the Legislature of New Jersey was obtained, authorizing the Board to hold this property, and, by the laws of the State, it is free from all taxes. This generous gift was reported to the Assembly of 1883, which, through the report of its Standing Committee upon Ministerial Relief, expressed the grateful acknowledgments of the whole Church. The report of the Board to the following Assembly (1884), says: "The Committee appointed to fit up and furnish the building ready for occupancy, consisting of Wm. G. Moorhead, Esq., Dr. James H. Mason Knox and A. C. Barclay, Esq., have performed that duty to entire satisfaction, at a cost of a little more than $12,000. The work having been thus far completed, Miss Mary L. Bower, sister of the late Rev. Edwin R. Bower, D. D., of Lincoln University, Pa., was appointed Superintendent, and the House was opened for guests on the first day of September, 1883. There was a public formal opening, with appropriate and interesting exercises, on the ninth day of October, 1883, at which a goodly number of the friends of this new enterprise were present." The Assembly, through its standing Committee, referred in appropriate terms to "this most grateful fact," and appointed Rev. R. D. Harper, D. D., to secure a suitable library for the guests of the House. Dr. Harper's efforts were eminently successful, and he reported to the Assembly of the next year (1885) a collection of over three thousand volumes placed upon the shelves of the library.

A more detailed account, in pamphlet form, of The Ministers' House with the rules for the admission of guests and other information, will be sent on application to the office of the Board, 1334 Chestnut St., Philadelphia.

In 1875-76, the year before the organization of the Board, there were $72,514 distributed among 379 families upon its roll;

and in 1883–84, when the last report of Dr. Hale to the Assembly was made, $88,002 were distributed among 498 families. When, during this year, it became definitely known that the Secretary and Treasurer would retire from the positions they had so long and so usefully filled, the following minute was adopted by the Board:

Resolved, That we cannot contemplate this change without expressing our high appreciation of the fidelity and efficiency with which for so many years they have discharged the important trust committed to them, and that we also extend to them the assurance of sincere personal regard and of our prayers to God that the evening of their days upon earth may be radiant with the tokens of Divine favor and covenant care; and that after they shall have retired from the active service, a regular annuity be paid to each of them from the Treasury of the Board.

These views were cordially and unanimously endorsed by the next Assembly, which adopted, with the rest of the report of its Standing Committee on Ministerial Relief, the following with reference to these venerable and beloved brethren:

Your Committee cannot do justice to themselves, nor to what they believe to be the general sentiment of the Church, without grateful reference to the long, faithful and successful services which these brethren have rendered in their offices, by reason of which their names have become so widely associated with the cause and are held so dear by hundreds to whom they have delicately ministered. We therefore recommend that this Assembly unite with the Board in extending assurances of fraternal sympathy to these beloved brethren in their declining years, and that it also approve the proposition of the Board to pay to each of them such annual appropriation as may be deemed by the Board just and appropriate.

And the new Secretary, Rev. William C. Cattell, who entered upon his duties December 1, 1884,* said, in his address to the Assembly following the presentation of the report of this standing Committee:

First of all, Mr. Moderator and Brethren, allow me a word with reference to the honored and beloved man who for so many successive years has as

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* From the MONTHLY RECORD of December, 1884:—

The Board of Ministerial Relief hereby announces officially to the churches that the REV. WILLIAM C. CATTELL, D. D., LL. D., was elected with cordial unanimity as Corresponding Secretery at the annual meeting in June, 1884. The election took place during Dr. Cattell's absence in Europe. In October he returned to this country, and after making some preliminary acquaintance with the duties of his new office, he entered upon their discharge December 1. The favorable record of his past services, especially as President, for many years, of Lafayette College, is so well known to our churches that the Board is well assured of favorable response in now commending him to their confidence, as entrusted with this new and sacred responsibility.

VILLEROY D. REED, *President*.

stood before the General Assembly, as I do to-day, representing the Board of Relief. The minute adopted by the Board on the retirement of Doctor Hale and which is appended to the Annual Report, expresses none too strongly the grateful love and respect with which he will be regarded by all who can appreciate a life sacredly and unweariedly devoted to duty. I have known him and loved him for many years; but not until I had entered upon the work he relinquished did I know with what purity of motive, with what steadfast purpose, with what unsparing toil he wrought in this sacred cause. I have never known a man of higher aims, or of more devoted consecration. The memory of such men is blessed.

And I trust that I may also be allowed to pay here a tribute to Mr. Brown, who was associated so long with Dr. Hale, as Treasurer of the Board. Mr. Brown is a man of like devotion to duty; and now, in his eightieth year, as he seeks the rest which he has earned after so many years of hard and faithful work, he is followed by the respect and veneration and love of all who have ever known him.

Rev. William W. Heberton was elected by the Board Treasurer and Recording Secretary, and entered upon his duties January 1, 1885.*

The General Assembly of 1885, in pursuance of the recommendation of its standing Committee upon Ministerial Relief, Rev. Edward Cooper, D. D., Chairman, enlarged the scope of the Board by adopting the following resolution:

That women who have given themselves to the Missionary Work, be placed on the roll for the benefactions of this Board upon the same condition as ministers.

At the same Assembly there was originated the remarkable movement among the eldership on behalf of the Board of Relief, of which a more extended notice will be found under what is said as to the "Outlook" of the Board, in the following pages.

The Report of the Board to the present Assembly (1888) gives the number of families upon the Roll of the Board during the past year, including those at the Minister's House, Perth

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* From the MONTHLY RECORD of February, 1885:—

Notice is hereby given that the Rev. Charles Brown, Recording Secretary and Treasurer of the Presbyterian Board of Relief, will retire from office on December 31, 1884, and be succeeded by the REV. WILLIAM W. HEBERTON, to whom all contributions should be addressed, at 1334 Chestnut Street, Philadelphia. Mr. Brown is now in his eightieth year, and has been engaged in the cause of Ministerial Relief for more than twenty years. He retires with the warm esteem of his fellow members of the Board, who have expressed their "high appreciation of the fidelity and efficiency with which, for so many years he has discharged the important trusts committed to him."

Mr. Heberton, who has been unanimously elected to fill the office, is cordially commended to the favorable regard of our friends, by many of whom he is already known and trusted. VILLEROY D. REED, *President.*

Amboy, N. J., as 584—embracing about two thousand persons. The Presbyterial recommendations in their behalf came from 149 Presbyteries, showing how widely the benefactions of the Board are distributed throughout the Church.

Those to whom remittances were sent upon the recommendations of Presbyteries were as follows:—ministers, 226; widows of ministers, 313; orphan families, 24; and one female missionary, by direction of the General Assemby of 1885 (see page 21).

The number of families provided for during the year at the Minister's House was twenty—in all twenty-four persons. The Report emphasizes what has been said in previous reports to the Assembly as to the necessity for the endowment of The House. The entire expense is defrayed out of the annual receipts of the Board and these are all needed for remittances to the homes of hundreds of destitute families upon its roll. Our report to the Assembly of 1887 referred to what had been done in other denominations for the endowment of such a House by those blessed with wealth, and it was asked:

Is there not some Presbyterian whom God has blessed with wealth, and also with a heart to honor His Ministry and to sympathize with His poor, who will endow this Home at Perth Amboy for the disabled and aged ministers of our own beloved Church? What nobler memorial before the Lord could be reared, in the coming Centennial year, by any Presbyterian?

This question was repeated and emphasized by the Assembly in adopting the report of its Committee upon Ministerial Relief:

Would it not be a blessed deed, approved of God and appreciated and acknowledged by men, if some noble, wealthy, generous Christian disciple, to whom God has given the ability, should endow for all time this beneficent Institution; so that it might become a perennial source of blessing to the poor and the afflicted, the sick and the aged of God's servants?

But the Centennial "Summer is ended," and this appeal has not reached the heart of any Christian disciple to whom God has given the ability to do this great work for His ministers. The "Harvest," however, is not yet passed! Those who are bearing upon their hearts the sacred work of this Board should pray to the Lord of the harvest that some one to whom He has entrusted great wealth may, in His name and for His sake, be moved to endow this Home where laborers, "weakened in their way," are recuperating for further work in His service, and where others, at their even-tide looking back upon a long life of self sacrificing toil on the harvest field, are resting peacefully from labor till the Master calls them to the House not made with hands.

THE OUTLOOK.

The order of the General Assembly, in pursuance of which the foregoing History has been prepared, calls also for some presentation of the "Outlook" of the work in each of the Boards of the Church.

I.

Nothing, perhaps, could show more forcibly the hopeful Outlook of this Board, in its tender and sacred work for the coming years, than the prominent position accorded to it by general consent in this Centennial year of our Church. The distinguished ministers and elders appointed by the General Assembly of 1885 as a "Permanent Committee of Arrangements for the One Hundredth General Assembly" reported the following year (among other recommendations) various objects for which special Centennial contributions should be asked during the year, and among these objects they specified *first* the Board of Relief, and asked for not less than one million of dollars as an addition to its Permanent Fund. But their appreciation of the importance of the work committed by the Church to this Board was still more emphatically shown when they asked the approval of the next Assembly (that of last year) "to the intention of this committee to concentrate its efforts upon the raising of one million dollars for the endowment of the Board of Relief, as recommended by the last Assembly." The approval of the Assembly was uanimously voted and the initial meeting was held during its sessions, the moderator, Rev. Joseph T. Smith, D. D., LL. D., presiding. This meeting was followed by others during the year, held in different parts of the country under the general direction of this Committee of the Assembly, with the coöperation of Centennial Committees in the various Synods and Presbyteries.

The amount thus added to our Permanent Fund (which will be announced in the report of the Committee to the present Assembly) is but a part of the hopeful Outlook for the Board from this movement.

The stirring and eloquent addresses of the officers and members of this Centennial Committee, the articles and appeals in our Church journals which they have written, or caused

to be written by others, the many circulars and documents sent out by them from their office in Cincinnati to all the churches within the bounds of the Assembly, the special sermons preached at their suggestion, by many pastors—all these have awakened a more intelligent and abiding interest in the work of the Board of Relief. They have made more clear the sacred duty of the Church to care for its sick and aged servants, as well as the necessity for some such agency as this Board to accomplish this object. They will bear precious fruit for the cause of Ministerial Relief in the coming years.

II.

Another fact (to which grateful reference is also made in the report of the Board, laid before the present Assembly) should be stated here as showing the hopeful Outlook for its work. The church collections, upon which the Board must mainly depend for carrying on its work, were increased last year more than two thousand dollars over those of any previous year in its history; and although, for obvious reasons, there was a falling off in the total amount of individual contributions for the current use of the Board, the income of the Board was sufficient to promptly meet all the demands made upon its treasury. For the first time, at least in the memory of the oldest member of the Board, there was not a single day in the whole year when the treasury was entirely empty. Those who have read the annual reports of the Committee and of the Board are familiar not only with the sad and humiliating story of the frequent "delays" in sending the remittances to these worn out and dependent servants of the Church, but with the still more distressing "reductions" in the amount of the appropriations upon which so many of them really depend for their daily bread. The report of the Committee to the Assembly of 1874 states that "*all the regular appropriations for the year were reduced one-half* and yet there remained *sixty-nine families* to whom, owing to the lack of funds, no *new appropriations could be made.*" But during the past year of Centennial preparation, although the churches were engaged in the special work of adding a million of dollars to our Permanent Fund, and although the amount asked by the Presbyteries for distribution among these dependent families was larger than in any previous year, yet the contributions for current use were so generous that the Board was able, not only to pay all the appropriations promptly, and in full, but to enter upon the new year with the largest

"balance" it ever reported to the Assembly. May its history, in this respect, "repeat itself" year by year, in the new ecclesiastical century upon which the Church is now entering!

III.

A third hopeful Outlook for the Board is the recently organized interest of the Eldership in its work. The importance of this remarkable movement, which originated during the Assembly of 1885, at Cincinnati, demands a somewhat extended notice.

Although the Elders* in different parts of the Church have always manifested special interest in establishing and carrying on the "Plan of Relief," the first concerted and public action of the Eldership was taken by the elder-Commissioners to the General Assembly which met at Cincinnati, 1885. The Secretary of the Board, in his address to the Assembly, had dwelt upon the important aid they could render in this great work. Said he:†

I am not sure, indeed, but that the Board of Relief should be exclusively entrusted to laymen. I do not know whether it is from a feeling of false delicacy, or what it is, but some Pastors will not work and plead for their suffer-

* In the letter of Mr. Murray (quoted on page 8) it will be noticed that the committee upon Ministerial Relief appointed by the Presbytery of Scioto so early as 1841, was composed entirely of elders. The same is true of the committee to whom the whole subject was referred by the Assembly of 1861 when it was first introduced into the New School branch of our Church (page 13). The honored chairman of this committee, Judge Allison of Philadelphia, has lived to see the cause which he so early and ably advocated attain an importance of which few at that day dreamed. In the other branch of our Church, although the subject was introduced in the Assembly (1849) by the Committee on Bills and Overtures, it was an honored elder who moved the adoption of their report. The Rev. Thomas L. Janeway, D. D., the first chairman of the committee of Trustees appointed to disburse the Fund (page 91), says in a communication to the *Presbyterian*, Oct. 23, 1886: "It is not generally known that in our General Assembly an elder first moved in the matter of providing for the comfort of our disabled ministers and their widows. It was eminently proper that it should come from our laymen. The Hon. Walter Lowrie, long the venerated Secretary of our Foreign Mission Board, in the Assembly of 1849, at Pittsburgh, moved that our Church should assume this long neglected duty." The able report of the Hon. H. H. Leavitt, of Ohio, to the Assembly of 1857 (page 11), was printed in full by order of the Assembly in their Minutes. Other leaders among the elders of that day threw the weight of their influence in favor of the movement. Most of them have "fallen on sleep"; but there is one who still remains among us—the revered and beloved Robert Carter, of New York—whose name should be gratefully preserved in this History for his early, constant and effective advocacy of this cause.

† From the report of his address printed in the Appendix to the Report of the Board to the Assembly.

ing brethren as they do for the heathen. Doctor Chalmers met with this difficulty in his efforts to establish his great sustentation scheme in the Free Church of Scotland; and not until he turned to "The Deacon's Court" did the scheme of sustaining the ministry become a success. There is certainly a peculiar appropriateness in this work on behalf of the Ministry being done by laymen. Can there not be found in every congregation some Elder whose heart God has touched with a special interest for His sick or aged servants, and who feels called, if not to relieve entirely his Pastor from this added burden, at least to actively second his efforts, so that the interest of the congregation in this sacred cause may not be fitful and spasmodic, but exhibited steadily, year after year, in a fair proportion of its benevolent contributions?

Several informal meetings and conferences were thereupon held by the Elders, as the result of which the following action was taken by the Assembly (Minutes, page 629):

Thursday Morning, May 27, 1885.

On motion of the Hon. Woolsey Welles, LL.D., elder from Iowa, the following committee was appointed to make arrangements for a public meeting of the elders in behalf of the Board of Ministerial Relief, viz: Elders J. B. Stevenson, of Philadelphia, Judge Drake, of Washington, and Killiaen Van Rensselaer, of New York city. The committee subsequently announced that the meeting would be held in the large hall of the Young Men's Christian Association, the next day (Friday) at 8 P. M.

The meeting was largely attended by the elder-Commissioners to the Assembly and the interest rose to enthusiasm. A number of short but effective speeches* were made, which emphasized not only the reasons why God's people should contribute more liberally to this Board, but why the elders should feel "a special call" to take hold of the matter and to press it in their respective churches. This was clearly expressed by the distinguished chairman of the meeting, Elder Silas B. Brownell, of the Fifth Avenue Church, New York city, who said in his address on taking the chair:

This movement inaugurates a new departure. I believe there has never been what, strictly speaking, might be called an elders' movement for carrying forward the work of any one of our Boards. But if this movement is an innovation, Dr. Cattell's address before the Assembly showed that we elders should do this work. The work is unlike any other to which Presbyterians are called, and appropriately belongs to the ruling elders. For the other Boards the preaching elders can plead without the thought and imputation of selfishness. For this we ruling elders can plead from the same vantage ground of unselfish affection, and to our pleas we can add the weight of our example in liberal giving.

* A full report of the meeting has been printed in pamphlet form, containing these speeches. It may be had upon application to the office of the Board, 1334 Chestnut St., Philadelphia.

At the close of the meeting an address* *To the Elders of the Presbyterian Church in the United States of America*, was read by Judge Drake and adopted "by a rising vote."

After a brief, but forcible presentation of "the most sacred obligation of the Church to care for her disabled ministers," the Address says:

During the present Assembly many of us have been deeply moved upon this subject. We have felt a special call to go forward, actively and earnestly, in this matter. The hearts of the pastors are with their "suffering brethren," but many of them feel a reluctance to press home this subject upon the hearts and consciences of their people. It seems to them like pleading for themselves or claiming their own right. We do not think there should be this reluctance, but we can understand the feeling that underlies it, and we can sympathize with it. And it constitutes an obligation, all the more imperative and sacred, for the elders to give their hearts and hands to the important work of this Board. We ought to esteem it both our duty and our privilege to bring this cause before our people, so that in every congregation systematic and liberal contributions may be made to it. In few things can we better uphold the spirit of our pastors than in giving our time and strength to this blsesed work.

Let us, then, brethren, charge ourselves with the personal duty of seeing that every member of our Church and every member of our Sabbath-schools shall thoroughly understand the nature of the sacred claim of these Wards of the Church. The heart of the eldership should be tender on this subject. If the people are instructed they will promptly, heartily and generously respond. Let us solemnly and in the fear of God, charge ourselves with this responsible duty. While we use all proper efforts to induce the rich to devise liberal things for this Board—especially to make generous contributions to its Permanent Fund—let us give our special attention to the annual contributions of the churches in which we respectively hold office. If the amount secured by the general collections on the Sabbath for this Board be not a fair proportion of the benevolent contributions of the Church, let it be supplemented by our personal appeals to individuals throughout the congregation. Let us see to it that our yearly offerings be not fitful and spasmodic, but systematic and proportionate year after year.

Brethren of the Eldership! The honor of Christ's name is involved in the proper discharge of this duty to His ministers. The cause is urgent. The claim is just. The means are ample. A united, energetic, persistent movement on our part, all along the line of the Church, will fill the impoverished treasury of the Board of Relief, and gladden the hearts of hundreds of Christ's servants who, after long and faithful service in the ministry, look to it as their only means of support in their sickness or helpless old age.

But the elder-Commissioners to the next General Assembly (Minneapolis, 1886) took an advanced step toward rendering this

*The Address in full is given in the Report of the meeting—see note, p. 26.

aid more efficient. The subject of Ministerial Relief was discussed by them at two successive meetings* that were largely attended. Their resolutions not only "heartily endorse the address and appeal issued by the elders at the last General Assembly;" and "express the hope that in the arrangements for public meetings during the sessions of the Assembly the Board of Relief will have a place with other Boards of the Church as a subject for popular addresses;" but they also recommend that

Each session appoint one elder, who shall charge himself with the special duty of disseminating information in his church and awakening its interest in the beneficent work of the Board, and who on the day of the annual collection shall be ready himself to address the congregation in behalf of the Board in case the pastor shall consent.

This recommendation was endorsed by the Assembly itself in the following resolution:

Resolved, That the ministers of the Presbyterian Church be instructed to present the cause of Ministerial Relief in a sermon to their respective churches on the first Sabbath of September in each year, or as soon thereafter as practicable, and to take a collection for the purposes of this Board. *And the Assembly recommends that each session select an elder to assist his pastor in presenting the cause to the people on that occasion.*

At the next Assembly (Omaha, 1887) the elder-commissioners also devoted two meetings† to the consideration of this subject, and with the same earnestness. The resolutions of the elders at Minneapolis were unanimously reaffirmed. The Assembly also resolved,

That the Assembly regards with favor the effort recently inaugurated to enlist and utilize the interest and influence of the eldership in behalf of this agency for the relief and help of those laid aside from the active work of the Church.‡ This Assembly would reiterate its approval of the special arrange-

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* For a full report of these meetings, see the appendix to the Report of the Board to the Assembly of 1886, to be had on application to the Office of the Board.

† For a report of these meetings see the Appendix to the Report of the Board to the Assembly of 1887.

‡ The elders, in recognizing "a special call to go forward actively and earnestly" in the work committed by the Church to the Board of Relief, are not unmindful of the aid they may render, and ought to render, in the important work of the other Boards. More than one of the speakers at the Cincinnati meeting referred to this; and in this Assembly at Omaha the committee of thirteen appointed "to inform the Church upon the subject of Home Missions" was composed entirely of elders.

ments suggested last year by which *an elder should be associated with the pastor in the oversight of the interests of this Board in the congregation.*

At the first meeting held in Cincinnati, 1885, Judge Drake said in his speech, after submitting the Address—a part of which is given above—"It would look very badly for the Church if this movement should end practically with this meeting. I do not believe it will so end." The above account of what has since been done, at successive Assemblies, shows that the eminent speaker was correct in his opinion that the movement among the elders on behalf of this Board would not end with this first meeting.

But it has not been confined to the elder-commissioners to these Assemblies. It has been followed up in many parts of the country by elders' conventions called specially to consider the subject,* and at other meetings held by the elders during the sessions of many presbyteries and synods, at which the sentiment of the Cincinnati address was reiterated and emphasized :—"*We have felt a special call to go forward actively and earnestly in this matter.*" They all recognized the sensitiveness which makes many pastors reluctant to press home this subject upon their people; and while insisting with the elders at Cincinnati that there should not be this reluctance, they also recognized that, "*It constitutes an obligation all the more imperative and sacred for the elders to give their hearts and hands to the important work of this Board.*"

It is evident that some thoroughly organized agency is needed in every congregation to aid the pastor in bringing out its full strength on behalf of this Board.† Of course, in vacant churches there is an absolute necessity for some efficient agency to press this too often neglected cause upon the thoughtful and prayerful attention of the people. But where there is a pastor, there is also need for such help. He himself, it is true, can do much by occasionally preaching upon the subject, as many pastors and stated supplies now do—enforcing not only the duty of God's people to care for the "poor and needy," but their duty to *support the ministry.* Pastors should lay aside any delicacy they may have on account of their possible personal interest

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* A report of the meetings held in Chicago and Baltimore, taken from the papers, is reprinted in the Report of the Board to the Assembly of 1887, pages 16–21.

† See the Ministerial Relief pages of the first number of *The Church at Home and Abroad*, January, 1887.

in the matter and show, as the Elders' address at Cincinnati declares, that the obligation of the Church to the ministry "is not wholly discharged when some equivalent is rendered for its direct and immediate benefits"; that it "involves also the proper care and maintainance of those whose 'strength has been weakened in their way,' and of those who 'having served their generation, by the will of God' are laid aside from the further exercise of their ministry by sickness or by the infirmities of age. Nor are their families, often left destitute by their death, to be uncared for." All this should be made clear to the people, and it may take more than *one* sermon. But more is needed than sermons. These should be followed up by some active, thoroughly organized agency, to secure a full and hearty response from every member of the congregation. The usual "collection"—at least for the less prominent Boards of the Church—is apt to be, after all, a *pro forma* matter. And then, it may be a rainy Sunday when the sermon is preached and the collection taken up. Or some of the principal givers may be absent that day. The pastor is heavily burdened with pulpit and pastoral duties and with the eight Boards of the Church. What aid can he have in securing an annual contribution for Ministerial Relief from every member of the church, present or absent on the day of the collection? What aid can he also have in distributing throughout the congregation such printed matter as will inform the people as to the aims and needs of the Board of Relief, so as to make sure of a more intelligent interest in its sacred work and a heartier response to the pastor's appeals?

These questions have received a most satisfactory answer from the Eldership of our Church. The elders have cordially tendered their most efficient aid, and if all pastors will accept it and give it proper direction, the Outlook for this Board, as the elders themselves said at Cincinnati, will be such as to "gladden the hearts of hundreds of Christ's servants who, after long and faithful service in the ministry, look to it as their only means of support in their sickness or helpless old age."

APPENDIX.

I. THE PERMANENT FUND.

The creation of a Permanent Fund, of which only the annual interest can be used, was urged upon the churches by the General Assembly from the first organization of its Relief agency in either branch of our Church.

In the Assembly that met in Pittsburgh, 1849, when the plan "for the support of the widows and families of deceased ministers and for the relief of superannuated and disabled living ministers" was first organized, and the Presbyteries were enjoined "to take such action as may secure a contribution annually" from all the churches, it was Resolved,

That in order to the founding of a Permanent Fund for this same object, special contributions and legacies be invited from all parts of the Church, the principal of which shall be invested by the Board of Trustees of the General Assembly, and the interest be added to the general fund provided for in the foregoing resolution.

In the other branch of the Church the Assembly of 1864 (at Dayton, Ohio,) in adopting also the plan of annual collections in all the churches for current expenses, ordered that there should be standing requests for special contributions and legacies towards the creation of a Permanent Fund; and in the next Assembly (1865) when the first report of the Relief Agency was made, it was Resolved,

That the Presbyteries earnestly request the churches under their care to make annual collections for the Fund, and that they encourage also bequests and donations towards the foundation of a Permanent Fund for this object.

This action in both branches of our Church, looking to the establishment of a Permanent Fund the interest of which should supplement the annual collections in the churches, has been repeatedly affirmed and emphasized by subsequent Assemblies. See the report of the Board to the last Assembly (1887) at Omaha.

And the first General Assembly after the Re-union, held in Philadelphia, 1871, in adopting the report of its Standing Committee upon Ministerial Relief, declares:

Of the first importance is it that this sum (the Permanent Fund) should be greatly enlarged, and held as a pledge on the part of the Church that the provisions made for its disabled servants or their dependent ones should be put, beyond a peradventure, beyond the fluctuations of annual contributions.

This General Assembly also Resolved,

That all suitable means be employed to increase the funds of this cause, both for current use and for permanent endowment.

The report of the Board to the last Assembly (1887) points out the serious injury it would be to the Presbyterian Church if it were wholly separated, by any endowment of its Board of Relief, from the annual care of

those who, in such a tender and sacred sense, are its Wards. The Church has always held the conviction that all of its Boards should sustain the intimate and vital relation to God's people which is involved in the annual appeal for funds to carry on their work. The report of the Assembly's Committee in 1864 (see page 15 of the History) enlarges upon the special reasons why an appeal to the churches on behalf of this Board should be made year by year. Nor has this been lost sight of in the movement during the past Centennial year. Elder James A. Beaver, Governor of Pennsylvania, in *The Church at Home and Abroad* for December, 1887, says:

If the success of the proposition to raise a million for the endowment of our Board of Relief, could by any possibility cut the Board off from the active sympathy of the Church and relieve it from the necessity of calling upon the Church continually for its contributions for this purpose, it would seem to me to be a great calamity; but the fact is that such an endowment would serve simply as the balance-wheel to the machinery of the Board, which would enable it to distribute its bounty regularly and systematically, whether the contributions of the Church came up to the full amount required for its annual wants or not.

The same view is expressed by Rev. D. C. Marquis, D. D., Moderator of the Assembly of 1887, and a member of the Centennial Committee actively engaged in raising this Centennial Fund. In a communication printed in the *Northwestern Presbyterian*, November 19, 1887, he says:

It has for a long time been impressed upon the minds of those who have given most thought to the subject, that a fund like this ought not to be exposed to the ebbs and flows of the tide of public prosperity; that where the lives of helpless men and women are dependent upon it, the income ought to be at least partially secured, so that it could not fall below a certain minimum. In other words, that this fund should be so endowed as to render at least a portion of its income absolutely secure.

With this important thought kept in view—that no permanent endowment should be allowed "to cut the Board off from the active sympathy of the Church"—there would seem to have been little, if any, dissent from the emphatic and repeated deliverances of the Assembly as to the desirableness and importance of a "greatly enlarged" Permanent Fund to secure the appropriation for these sick and aged servants of the Church "against the fluctuation of annual contributions."

The fear, however, has been expressed by many that the possession of a large permanent fund by the Board of Relief may create the impression that it has money enough for its work, and that its appeals for current expenses will, therefore, not meet with a suitable response. The report of the Board to the present Assembly says upon this point:

"Some persons may look upon this great fund as placing the Board far beyond the necessity of *their* contributing to it! Such persons need to be reminded that the maximum appropriation to any one family is only $300; the average is less than $200. Ought not these appropriations to be increased? But even a slight advance along the whole line of our Roll of 584 families would demand much more than the interest of a million of dollars added to the amount we received last year! Should there be a falling off of even a little in the gifts of a large number of churches and individuals, it need

scarcely be said the result would be so disastrous that the great work of the Church for this Board during the Centennial Year would defeat the noble purpose for which it was undertaken.

"Another fact must be borne in mind. Many honored ministers of our Church have long suffered in sickness and want without letting their condition be known because they knew "the supply was small." Among the Presbyterial recommendations laid before the Board at its last meeting, was one on behalf of a minister in his eighty-third year, who had served the Presbyterian Church for forty-nine years. "Most of his life," says the letter, "has been spent in home mission work, always living on a very small salary." In asking for this venerable man an annual appropriation of $200, it is said: "He is a godly minister of Christ, in need of the aid; he has done good service in this section for thirty-two years, and should have been in the enjoyment of aid from the Board of Relief for the last twelve years, but *on account of his timidity to ask assistance*, has never made application for relief." There are many of these faithful and blessed men, whose timidity will be overcome by the newly awakened interest of the Church in the care of its sick and aged servants, and who, emboldened by this large addition to the resources of the Board, will now consent to "make application for relief." The Presbyteries in their recommendations and the Board in its action must see to it that the appropriations asked for, however small they may be, are placed only in the hands of those who need them and have fairly earned them by their service in the Presbyterian Church; but to properly care for the increasing number of those who are found to be deserving and worthy of aid from this Board, demands that our annual income be largely increased. The Board never runs in debt. It can distribute only what is placed in its hands.

"In entering, therefore, upon the work of another year, under these peculiar circumstances, the Board—while renewing their pledges to the General Assembly to use their utmost endeavor to faithfully discharge the important, and frequently difficult and delicate, duties of the administration of this Fund—must appeal earnestly to all pastors and elders and deacons, and to all the women of our Church and to the children in our Sabbath-schools and to all of God's people, to bear this cause on their hearts, to give it a place in their prayers and to support it with generous contributions."

While the first gift to the Fund for current use was received September 3, 1849 (from the church at German Valley, N. J., Rev. James H. Mason Knox, D. D., pastor), it was not until 1851 that any contribution was made to the Permanent Fund. In April of that year the church at Mentz (Port Byron, N. Y.), sent its collection of $13 through its pastor, Rev. George C. Heckman, D. D., who, during the past year, has rendered such efficient service as the Secretary of the Committee engaged in raising the Centennial Fund for the use of this Board.

At the time of the Re-union in 1870, the Permanent Fund held by the Old School branch of our Church, amounted to $41,441.75; that held by the New School to $36,110.00; total, $77,551.75. Since the Re-union this amount has been increased to $384 659.38—see the Treasurer's statement in the Report of the Board to the present Assembly. Of this sum, $139,595.99 are held by the

Board, and $245,063.39 by the Trustees of the General Assembly. A corporation entitled, "The Trustees of the Presbyterian House," held a part of this Fund, in trust for the Board, until February, 1885, when it was merged with the Trustees of the Assembly, and the amount held by it ($38,632.15) was transferred to the Trustees to be invested by them with the funds already in their hands—the interest of which is paid over to the Board. All the funds held by these two corporations are invested in such securities as are approved for trust estates by the Pennsylvania courts. The Board has never lost a dollar, either of principal or interest, from any investment made by it or by the Trustees.

II. MEETINGS AND RULES OF THE BOARD.

The Board meets on the third Thursday of each month, except during July and August, when a committee, appointed by the Board, acts upon all matters requiring attention during the interim. All recommendations from the Presbyteries for aid are carefully examined by a committee of the Board, who report their conclusions at each meeting. Each case is then taken up by itself, and after a consideration of all the facts, it is decided by a vote of the Board. When the Board are unable to grant the appropriation asked for, the Chairman of the Presbyterial Committee sending the application is promptly notified, and the reasons given for the decision. The following rules, approved by the General Assembly, govern the Board in the administration of this Fund:

1. Only members of Presbyteries in connection with the General Assembly, and the families of those who were at their death in such connection, are entitled to aid.

2. All appropriations must be made on the recommendation of that Presbytery or of a Standing Committe of that Presbytery to which the applicant, if a minister, belongs; if the application be for a widow or orphan children, it may be made by the Presbytery within whose bounds the family resides or by the Presbytery with which the minister was connected at the time of his death. The same rule applies to the renewal of recommendations, if aid is continued.

3. Appropriations are made for one year, unless otherwise ordered; and the renewals must be made from year to year.

4. Applications for aid should, in case of a minister, state his age, his circumstances and the number of years he has been in the ministry; and in the case of a deceased minister's family, the application should state the circumstances of the widow, and the sex and age of the children who are dependent on her for support.

5. While the responsibility of recommending applicants rests with the Presbyteries, and these recommendations largely govern the action of the Board, yet there is reserved to the Board the right to appropriate according to the merits of the case and the state of the treasury.

6. All the appropriations are paid in advance, provided the funds of the Board will allow; when the appropriation is at the rate of more than one hundred and fifty dollars per annum, it is paid semi-annually in advance.

7. Applications for admission to the Presbyterian Ministers' House, at

Perth Amboy, are to be made in accordance with these Rules. Guests of the House who, in the judgment of the Superintendent, are a hindrance to its comfort and usefulness, shall be reported by her to the committee in charge, who shall have power of removal, subject to the approval of the Board.

The General Assembly of 1885 (see p. 21 of the History) directed "That women who have given themselves to the Missionary Work be placed on the roll for the benefactions of this Board, upon the same conditions as ministers."

III. COMPARATIVE TABLE.

The report to the General Assembly of 1873, of the committee in charge of the Relief Fund (the Board was not organized till 1876) gives the number of families aided each year and the amount of the expenditure. The following table, beginning with the Re-union of the two branches of our Church in 1870, gives the number of families and the amount of the appropriation for each year from that date until the present Centennial Year:

YEAR ENDING APRIL 1ST.	MINISTERS.	WIDOWS.	ORPHAN FAMILIES.	TOTAL.	APPROPRIATIONS.
1871	108	144	15	267	$ 51,129 42
1872	145	174	15	334	59,366 15
1873	155	204	20	379	70,754 50
1874	171	213	24	408	69,175 12
1875	147	215	22	384	71,777 89
1876	146	209	24	379	72,514 61
1877	131	211	24	366	59,705 53
1878	152	219	22	393	61,632 17
1879	163	235	22	420	59,167 88
1880	162	238	27	427	66,288 90
1881	189	253	28	470	60,101 17
1882	196	244	26	466	67,420 76
1883	188	252	26	466	84,349 47
1884	205	262	31	498	88,002 06
1885	204	279	33	536	90,475 99
1886	191	265	28	509	107,660 98
1887	220	284	28	562	109,105 36
1888	226	313	24	584	113,669 15

NOTE.—The total of families in the year ending April 1, 1885, includes 20 families at the Ministers' House, Perth Amboy, N. J.; in 1886 there were 25; in 1887 there were 30, and in 1888, the past year, there were 20. See the Annual Reports of the Board to the Assembly.

The "Total" in 1886 and in 1888 includes 1 female missionary placed upon the Roll of the Board, according to the directions of the Assembly of 1885.

A SYNOPSIS

OF THE

HISTORY OF THE BOARD

OF

THE CHURCH ERECTION FUND.

NEW YORK.
STILES & CASH, PRINTERS AND STATIONERS, 17 EIGHTH AVENUE.
1871.

A SYNOPSIS

OF THE

History of the Board of the Church Erection Fund.

THE present Board of the Church Erection Fund is the successor of the two similar Boards, that before the reunion were in charge of like interests in the Old School and New School division of our Church. These were respectively, the Board of Church Extension, and the Board of Church Erection.

The Board of Domestic Missions had been organized more than forty years, before steps were taken to insure, by systematic action, the permanency of its work.

It was well understood that to secure and perpetuate the fruits of evangelistic labor the local church must be organized, and its continuance assured—nor were our fathers heedless of the fact that every congregation stood in peril until it found its spiritual home in a house of worship of its own. But in the early years of the century the Church was reluctant to multiply its systematic agencies, and such aid as was given, and for the day, it was in no mean proportion, to build houses of worship was given intermittently, and in response to special appeals.

It was impossible that the inadequacy and partiality of such aid should not attract attention, and when the Old School Assembly of 1843 met in the Central Church of Philadelphia, it found an overture upon this subject awaiting its consideration. The subject, however, was first introduced by a resolution from a member upon the floor. It would be pleasant to know the name of the mover of the resolution out of which have grown results so pregnant of blessing to the Church, but by what seems to us an unhappy coincidence, the same Assembly ordered that the names of the persons offering motions be omitted from the minutes. The resolution adopted upon the second day of the session was as follows:

"WHEREAS, the most obvious duty of every church is to make ample provision for the religious instruction and spiritual edification of the people placed by Providence in the immediate proximity therewith; *and, whereas, it is* the duty of the General Assembly to *suggest in pastoral fidelity* the best method of doing the work as-

signed to the Church by her adorable Head; and, whereas, our country is filling up with unparalleled rapidity, so that there is good ground of apprehension that extension of the Presbyterian Church is far more slow than is consistent with the solemn responsibilities under which we, as a church, act; therefore,

Resolved, that a committee of nine members be appointed to take into consideration the great subject, and report to this Assembly, such facts and suggestions as may in their judgment be of importance in guiding the action of all our people to such results as may gladden the hearts of all good men in our communion."

The committee was appointed, with the Rev. Dr. Eliphalet Nott, President of Union College, as Chairman. If the usual parliamentary law prevailed, it is probable that Dr. Nott was also the mover of the resolution.

The report of this committee is not given, but, after debate, the whole subject was referred to a committee of five, to report to the next Assembly. Of this committee the Rev. Dr. James Hoge, of Columbus, Ohio, was chairman. The other members of the committee were Drs. Charles Hodge, W. S. Plumer, James N. Dickson, and Matthew L. Bevan.

To the Assembly of 1844 this committee made a most interesting report, too long to be here quoted, but which showed the vital necessity to the permanence of the churches, of the possession of suitable houses of worship (Minutes 1844, p. 373).

The plan suggested systematic aid to this end; committed the care of the work to the Board of Missions; provided that the Board should annually appoint a Committee upon Church Extension, and recommended that all the churches should made a collection for this purpose once in each year.

These facts are given somewhat in detail, because to the Presbyterian Church belongs the honor of being the first to inaugurate such organized effort to provide houses of worship for feeble churches. This committee began its labors July 1st, 1844, and continued in the form first proposed for eleven years. It did much in proportion to its limited means, but the Church did not respond to the demand as had been hoped. During these eleven years it received for the work a little more than $68,000 and aided 382 churches, scattered in all parts of the Union, to complete, free of debt, their houses of worship. It should be said, however, that more than two-thirds of its receipts came from one beneficent family.

In view of these facts, and under the advice of the Board of *Missions*, the General Assembly of 1855, impressed with a sense of

the importance of the work, transferred it to a new Church Extension Committee, directly responsible to the Assembly itself, making it in effect an independent Board.

In 1860 the title of the committee was changed to the Board of Church Extension, and in this form its work was continued until the re-union of 1870.

The Rev. Henry I. Coe was the Corresponding Secretary until 1868, when he was succeeded by the late Dr. Henry R. Wilson.

We turn now to the corresponding work as undertaken by the New School branch of the Church. The subject of Church Extension was brought by overture before the Assembly that met at Detroit in 1850, and was referred to a committee consisting of Drs. Erskine Mason, Samuel T. Spear, and Elder Charles Starr, to report to the next Assembly.

Again, at that Assembly, the whole question of church extension, in all its many phases, was discussed, but again action was deferred.

In 1852 (p. 171), resolutions were adopted proposing to co-operate in the general work of church extension, including the erection of houses of worship, with the American Home Missionary Society.

A committee to this end was appointed, of which Dr. George Duffield was chairman. In 1853, this committee made a special report upon the subject of Church Erection, which eventuated in the appointment of a Church Erection Committee which should act independently and report directly to each Assembly.

It was resolved that immediate efforts should be made to raise a fund of $100,000, to be loaned to aid feeble churches in the erection of houses of worship.

To the next Assembly (1854), this committee made an elaborate report, giving in detail a plan for the organization of a Board of Trustees of the Church Erection Fund; announcing that a portion of the $100,000 had been raised, and providing for the immediate incorporation of the Board under a charter from the State of New York.

Thus the work was fully inaugurated in the New School, as well as in the Old School body, but upon a plan quite different in its mode of operation.

As originally organized, the one plan (that of the Old School branch) contemplated annual collections, and corresponding donations to the churches in need; the other, the raising of a permanent fund, which should be loaned to churches to be returned without interest within a given period. The Board of Church Extension was unincorporated and could not hold property, and, therefore, no adequate method was provided to secure permanently to the use intended the moneys that were granted: the Board of Church Exec-

tion was incorporated in 1855, under the laws of the State of New York, and thus became able to hold property and hold mortgages for all the amounts granted in aid of church building.

During the years that followed, until the time of the reunion, the work in both branches of the Church was carried forward with interest, and with results, that while they justified the wisdom of such systematic plans, also made evident the need of certain modifications in order to secure the highest degree of efficiency. This was especially true with reference to the plan adopted by the New School branch. The sum of $100,000 was collected, but it was soon found that the conditions surrounding the loan made it practically unavailable to those churches that needed it most; and after a trial of eleven years it was found that the fund was actually accumulating in the hands of the Trustees, while congregations were seeking the aid they needed by personal application to churches and individuals whose liberality was of wide repute. During these years, the great civil war had changed the conditions of the problem to be solved. Building had become much more expensive, and the pressure of population to the great West largely increased. As a result, the General Assembly of the New School Church wisely took action in 1866, modifing materially the plan under which, heretofore, the work had been carried on.

The new plan provided that the entire fund should be invested, and the interest distributed in absolute grants to the churches that needed aid, and urged upon the churches the duty of supplementing this income by annual contributions.

This change brought the work of Church Erection in the New School Church into line with the work successfully carried on by the Board of Church Extension of the Old School Church; and at the same time preserved the valuable feature wanting in the latter, of securing the funds granted to the churches from being lost, by requiring a mortgage upon the property benefited by the grant.

The work thus established upon a firm basis in both branches of the Church was carried on successfully until the two lines of beneficent agency were united at the time of the happy reunion of the Presbyterian Church. During this period, the presidency of the Church Extension Board was held successively by the Rev. John F. Cowan, the Rev. J. H. Brooks, and the Rev. Dr. S. J. Niccols. The Rev. Samuel T. Spear was the first President of the Board of Church Erection, and was succeeded, in 1868, by the Rev. Dr. Jos. Fewsmith, who has held the office without interruption until the present time. Rev. Dr. James McLane was for several years the Corresponding Secretary of the latter Board, and was succeeded, in 1866, at the time of its reorganization, by the Rev. Dr. Frank F.

Ellinwood, to whose wise and energetic action the Board was greatly indebted for the success that immediately followed the inauguration of the work under the new plan of the Assembly. But the time was now approaching when this department of work, like every other in the church, would be modified and receive a new impetus in the new life upon which the re-united Presbyterian Church was to enter.

At the first meeting of the Assembly of the re-united Church, the proper action was taken to consolidate the Board of Church Extension and of Church Erection.

In view of the fact that the latter Board was a corporation chartered under the Laws of the State of New York, while the former was constrained by no such legal conditions, it was determined "That the operations of the united Church be carried on under the charter of 'The Trustees of the Church Erection Fund of the Presbyterian Church in the United States of America,' and that its location be continued in the City of New York"—(M. 1870, p. 117).

It was further ordered that such changes should be made in the charter of the Board as might be rendered necessary in arranging for its enlarged work.

As the Board now entered upon a new and enlarged career, it is well here to quote the words of the report of the Board of Church Extension, which sums up the results of the previous fifteen years.

"With this report the Board of Church Extension closes its fifteenth year of labor. In that time it has received in all $515,287.-36. It has made appropriations to 1040 churches, amounting to $458,780. It has thus aided in securing property worth $3,575,000, and in furnishing church accommodations to at least 250,000 worshippers.

"During the same fifteen years the Trustees of the Church Erection Fund have received about $300,000,a nd aided about 480 churches with grants and loans amounting to nearly $200,000.

"Our now happily united Church has, therefore, since 1855, raised through its organized agencies over $815,000 for church erection, aided more than 1520 churches, that will, probably, accommodate 360,000 worshippers, and secured church property worth over $5,000,000.

"This is, in view of all the facts, a cheering record, and far surpasses the organized church erection work of any sister church in the land."—(M. 1870, p. 169.)

It seems appropriate here, also, to quote the words of the Standing Committee, in regard to the growing importance of the work:

"In making these recommendations to the General Assembly, your committee need not emphasize the importance of a work that

is so well understood and appreciated by every minister of the Gospel. Other things being equal, the spread of truth, in pure Presbyterian form, will be proportionate to the number of edifices that we may erect for the worship of God and the preaching of His word.

"The church edifice is the material nucleus around which the spiritual elements gather and take on their permanent shape. If any comparison may be made, it is more important to secure the church edifice (in the present condition of our frontier, with its rapidly increasing population and its rapidly increasing land prices), than it is to secure the missionary himself. We may provide the missionary next year, but with the land for a church it is now or never. We know that we shall find an echo in the mind of every member of this Assembly, when we assert that the $100,000 received last year for this interest is a meagre pittance for a cause so vast and pressing, from a church that numbers nearly half a million of communicants. It is hoped that the convictions of the heart will make every minister eloquent before his people in behalf of this so important and yet slighted interest of the Church. And may the Great Head of the Church guide us in our duty."—(M. 1870, p. 120.)

With such convictions upon the part of the Assembly, of the high value of the department assigned to the Board, it was again commissioned to its work by the united Church.

The first meeting of the reconstructed Board was held June 13, 1870, and the Rev. Dr. Joseph Fewsmith was elected President, and the Rev. Dr. Henry R. Wilson, Corresponding Secretary, and the prosecution of the work of the Board was entered upon with new vigor.

Upon the 27th of March of the ensuing year (1871) the charter was amended, and the corporate name became "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America."

The work went steadily forward during the ensuing ten years without essential change in form, but with growing success. To the Assembly of 1880 the Board reported:

"The first decade of this Board has been completed. During the ten years just closed this Board has assisted 1,721 churches in securing houses of worship. The gross receipts of the Board during that time were $1,115,688, and the disbursements for church building, $1,035,688."

As the decade closed, however, steps were taken to enlarge the scope of the work. The Assembly of 1879 had, in response to an overture from the Board, extended its functions so as to permit it to

aid in building chapels in advance of the organization of churches, in Utah, New Mexico, and Alaska, and in connection with the Home Board and Woman's Executive Committee, this new branch of the Board's work was inaugurated in 1880.—(Min. 1879, p. 587), (Records of Board, p. 156, &c). The Charter was amended so as to include this new department, and six years later still further amended so that the work might be extended to include "the establishment of schools and chapels among the exceptional populations of Mormons, Indians, and Spanish-speaking people in the United States." (May 10, 1886.)

In the same amendment a clause was inserted to allow the Board to enter upon still another department of work that promised to be most fruitful of blessing, viz., the erection of Manses.

The propriety of aiding Churches in providing homes for their ministers had been frequently discussed, but the pressure upon the treasury of the Board had been too great to permit of drawing upon it for such new undertaking. But, early in 1886, the Board was able to cheer the heart of many an over-wrought missionary of the Cross by the announcement that a gift of $25,000 had been made by a christian lady as the beginning of a fund for the erection of Manses, and that the good work had been actually commenced by a grant to the little Church of Mora, in New Mexico (Jan., 1886). With this new departure, so rich in benefaction to the wives and children of the toiling servants of the Church, and thus so appropriately inaugurated by womanly love and sympathy, the work of the Board was rounded out so as to cover the ground that obviously falls to its lot.

Dr. Henry R. Wilson, who, from the time of the reunion, had been the Corresponding Secretary of the Board, and who had consecrated his life to its interests, lived to see the consummation of the plan thus proposed, but was called to his reward as the Board entered upon its larger sphere. To his energy, patience and unremitting devotion the Board was largely indebted for its constantly growing usefulness. He died at his post—a veteran, who, without intermission for more than half a century as missionary, teacher, pastor, secretary, had served faithfully the Church and its Divine Head.

Most appropriately did the Assembly of 1887, in proposing to the church the enlargement of the Manse Fund, also determine that it should bear the name "Wilson Memorial Fund."

He was succeeded in the secretaryship July 1, 1886, by the Rev. Erskine N. White.

Such, in brief, is the history of a Board that, during the forty-four years since its first inception, has reached, in its work, every

state and territory over which our church extends, taking part in the building of more than 5,000 churches, and to that end disbursing more than $2,500,000. It has aided in the East to strengthen the things that remain, and in the West to drive the stakes that mark the progress of the christian pioneer. It has responded to the appeal of the Freedman upon the Atlantic coast, and of the Indian upon the great central plains. It has fostered the mission work in our great centres of commercial and political life, and it has shared in the erection of chapels that in Utah and New Mexico have prepared the way for churches. It has helped furnish spiritual homes to Presbyterians coming to us from beyond the seas, and it has enabled our own children, in their emigration, to carry with them the House of God. It is not too much to say that of the thousands of churches that, within forty years, God has permitted our Church to organize, one-half would have failed for want of the comfort and the grace of spiritual homes in which to gather, had not the Church, in its wisdom, inaugurated and sustained the work of the Board of Church Erection.

Such work, inaugurated in the spirit of faith, inspired by the love of souls, and advanced with the prayerful cry, "Thy Kingdom come," we doubt not will be sustained by the Church, and blessed by the Master, until in every city and town, and every village and hamlet of our land the children of our faith shall have a place of worship, which shall be to them the house of God—the very gate of heaven.

A SKETCH

OF THE

ORIGIN AND WORK

OF THE

sbyterian Board of Missions for Freedmen

PUBLISHED BY THE

Presbyterian Board of Missions for Freedmen,

516 Market Street,

Pittsburgh, - - - Penn'a.

AN HISTORICAL SKETCH

—OF A—

GREAT WORK.

INASMUCH as the Presbyterian Board of Missions for Freedmen has reason to believe that the whole Church is very imperfectly acquainted with the history of its work, or with what it has done, it is deemed best to present this historical sketch for information and to stimulate to greater benevolence and more earnest activity, so that the Board may be able to enlarge its operations still more rapidly. This is especially due to those who have contributed so long and so liberally in behalf of the Freedmen.

ORIGIN.

At the meeting of the Old School General Assembly in the City of Pittsburgh, in 1865, it was determined to appoint a committee for establishing schools, churches and the preaching of the Gospel among the Freedmen. Among those consulted it was found that only ministers and elders from Pittsburgh and its vicinity would agree to undertake the work. At the beginning, and for no inconsiderable time afterwards, the churches of Pittsburgh, Allegheny and the surrounding country were the only ones freely opened in behalf of the Freedmen. It was with the greatest difficulty that the first Secretary, Rev. S. C. Logan, D. D., succeeded in obtaining permission to present this cause to the churches of the larger cities and towns, and in many places in the country.

WHAT THE BOARD DOES.

This Board educates teachers and preachers, supplies teachers for schools and preachers for churches; builds school houses, churches, seminaries, academies, colleges and dormitories; prescribes courses of study; makes examination of the condition of buildings, and orders all repairs and extensions; elects teachers and professors and nominates trustees; provides for the boarding departments cooking utensils, plates, cups, saucers, etc.; visits the institutions of learning, and audits all bills.

No other Board of the Church could do this, or has the legal right to do it.

WHAT THE BOARD HAS ACCOMPLISHED.

Twenty-three years ago this Board, then a Committee, had not a single teacher, preacher, school house or church, and not a dollar of money. Teachers and preachers had to be educated, and every cent of money obtained.

What have we now? Twenty-six white missionaries and 85 colored, 1 white licentiate and 5 colored licentiates, 10 colored catechists, 4 white male and 44 colored male teachers, 41 white female teachers and 64 colored female teachers; total, 283 laborers.

We have now 235 churches, with 16,661 communicants; 226 Sabbath schools, with 14,555 pupils; 82 day schools, with 9,347 scholars; Biddle University, with 200 students, at Charlotte, N. C.; Scotia Seminary, with 234 girls, at Concord, N. C.; Brainerd Institute, with 300 students, at Chester, S. C.; Wallingford Academy, with 668 students, at Charleston, S. C.; Beaufort Industrial and Normal School, with 550 pupils at Beaufort, S. C.; Mary Allen Seminary, with 160 girls, at Crockett, Texas; to say nothing of schools at Aiken, S. C., Rogersville, Tenn., Augusta, Georgia, and other places. Altogether, in the families of the members of the churches, in the Sabbath schools, in the day schools and in the higher institutions, the operations of the Board influence directly at least 100,000 persons, whose influence extends in one way or another to at least four times their number. So that the Church, through its Board of Missions for Freedmen, is reaching, directly and indirectly, half a million of the colored population.

The receipts have increased from nothing, in May, 1865, to $131,658.3
for the year ending April, 1888, *not including the money paid by the colore*
churches for their own support, which increased from nothing, in May, 1865
to $24,494.06 for the year ending April, 1888. Our property, secured to th
Presbyterian Church, has grown from nothing to over $300,000. We carr
insurance on buildings to an amount over $160,000, showing that they ar
valuable and substantial. Biddle University is the best public building i
North Carolina, and Mary Allen Seminary is the best in Texas, with a singl
exception.

The cost of board at Biddle University is $8.00 per month. A regula
cook is employed, but the students in turn act as waiters, wash dishes, etc
Scotia Seminary has also a regular cook, but the girls perform the remainin
work on the Mount Holyoke plan. The average cost in money, last year, o
boarding pupils, teachers and the principal and his wife, was $4.10 pe
month!

Pupils are rushing to these schools. They come hundreds of miles, an
yet have to be turned away for lack of room. A bequest of $5,000 wil
enable Scotia Seminary to enlarge its accommodations. At Biddle Universit
during last Summer we provided rooms for 36 more students, but so great ha
been the pressure that we have been compelled to obtain from the insuranc
companies permission to use the upper stories of the University building fo
study rooms and dormitories for between 40 and 50 students.

INDUSTRIAL EDUCATION.

The Board conducts industrial education, supported in part by the Slate
fund, at Biddle University, Scotia Seminary, Brainerd Institute and Beaufor
S. C.; and it is no pretense. At Biddle instruction is given in carpentering
brick laying, plumbing, type setting, etc. The superintendent of the Indus
trial Department, with the aid of the young men, prepared last Summer, at
very small expense, a building in which 36 young men are now lodged
When it became necessary as a matter of economy and safety to heat Scoti
Seminary with steam, the lowest bid was $4,500. This same superintenden
took young colored men from Biddle and completed the work for $2,500
thus saving to the Church $2,000.

At Scotia Seminary the girls are taught everything pertaining t millinery and dress making, and they make their own clothes. The sam system is pursued at Mary Allen Seminary.

UNDER DISADVANTAGES.

From 1865 until 1883, when this Board was incorporated, it labored under the disadvantage of being a mere committee appointed from year to year. The heavy debt incurred at the time of Re-union, 1870, from the Freedmen's Department of the new School Board of Home Missions, was no small obstacle. And it must not be overlooked that the mind of the Church had to be educated to the greatness and necessity of the work for the Freedmen; and this was of itself a very considerable work. But notwithstanding all these and other disadvantages this Board is now in receipts the third Board of the Church.

ECONOMY.

In proportion to the work done and the amount of money received directly from the Churches and expended, this Board costs less in the way of administration, than any other Board.

EFFICIENCY.

The efficiency with which this Board has discharged the duties of the trust committed to it, will be seen by comparison with the other Boards of the Church.

ADDITIONS TO THE CHURCHES.

The Board of Home Missions has 1,480 missionaries, and received on confession of faith last year, 10,132—a little less than 7 to each minister. The Board of Foreign Missions has 179 American missionaries, and 151 native missionaries, to say nothing of 171 licentiates; and received last year on confession of faith, 2,897, or about 8½ to each minister, leaving out the licentiates. The whole Presbyterian Church has 5,789 ministers, leaving out 314 licentiates, and received last year, on confession of faith, 51,062, or less than 9 to each minister. The Board of Missions for Freedmen has 26 white and 85 colored ministers, and received last year on confession of faith, 1,210 or within the smallest possible fraction of 11 to each minister.

THE SCHOOLS.

The Board of Foreign Missions after 51 years of existence has 23,7 pupils in all schools—including boarding and day schools, and 21,168 Sabb school pupils, though it has 492 ministers and licentiates. The Board Home Missions has 100 schools and 264 teachers, with 4,008 scholars, o about 15 to each teacher and 40 to each school. The Board of Missi for Freedmen has 82 schools, 203 teachers, 9,347 scholars, over 40 schol to each teacher and over 110 scholars to each school.

The Board of Foreign Missions has 91 students for the ministry, in entire field, in Mexico, Guatemala, South America, Africa, India, Sia China, Japan, Corea, Persia and Syria. But Biddle University, suppor by the Board, alone, not to mention other institutions, has 64 candidates the ministry.

NEW WORK.

The Board, in accordance with the order of the last General Assembly, extending its work, especially in Arkansas, and among the colored people the Indian Territory. It has also before it several large fields now open, a where institutions of learning are imperatively demanded. In January Presbytery will be organized in Arkansas in which there will be colored ministers and churches under the care of the Board. Just n there is a large emigration of colored people from the Carolinas to Arkans One community that went from these states has sent for the minister w served many of them in their old home, promising to support him entir after the first year.

COMMENDATION.

In not a single instance has the General Assembly, since the first appoi ment of the Committee on Freedmen in 1865, disapproved of a single act the Committee or the Board, but has from year to year, approved all proceedings, and commended it in high terms. All ministers and others, our Church and other churches, who have visited our schools and church and have made themselves familiar with the work, have spoken and writt most approvingly of what they have seen.

AN EARNEST REQUEST.

In view of the past history of the Board, of the great work that has bee accomplished, of the commendations of the Assembly and of all who hav seen what the Board is doing, the Board feels itself justified in asking greatly increased contributions from the churches and all the friends of the colored race. Pastors are most respectfully asked to present the facts herein contained to their congregations and also to individuals, that the Board may continue to enlarge its operations. Let contributions be forwarded immediately to the Treasurer, Rev. James Allison, D. D., box 1024, Pittsburgh Pa. The prayers of God's people are most earnestly desired.

Respectfully,

REV. E. P. COWAN, D. D., President.

R. H. ALLEN, D. D., Cor. Sec'y.

JAMES ALLISON, D. D., Treasurer.

PITTSBURGH, PA., December 10th, 1888.

HISTORY

OF THE

PRESBYTERIAN BOARD OF AID

FOR

COLLEGES AND ACADEMIES,

FROM THE

Organization of the Board in 1883 to the Sitting of the Centennial General Assembly in 1888.

PREPARED BY THE DIRECTION OF THE GENERAL ASSEMBLY.

The Presbyterian Board of Aid for Colleges and Academies, was established by vote of the General Assembly sitting in Saratoga, N. Y., May, 1883. This action was taken in the adoption of the report of a "Special Committee on Education." The report was signed by Herrick Johnson, Chairman, John Hall, Hervey D. Ganse, Charles S. Pomeroy, John DeWitt, Daniel W. Poor, Daniel S. Gregory, Joseph F. Tuttle, Henry Darling, Thomas D. Ewing, Thomas Lawrence, W. Howard Neff, Samuel Field.

The committee gave the following account of their appointment and of the steps which led to it:

"This movement in the interest of higher education first took form in the Assembly of 1877, in the appointment of a committee 'to consider the matter of enlarging the functions of the Board of Education,' having in view 'some plan which should result in the better endowment of our collegiate and theological institutions.' This committee were continued by the Assemblies of 1878, 1879 and 1880, and made their report to the Assembly of 1881, recommending that the functions of the Board of Education be enlarged, and that said board be directed 'to inaugurate a system for the aid of colleges,' according to the suggestions and principles embodied in the report.

"To the same Assembly a report was submitted from the Standing Committee on Home Missions, recommending, in substance, the appointment of 'a permanent Committee on Education in the West,' to have in charge the locating, assisting and endowing of institutions of learning, 'with special reference to the supply of missionaries and teachers for the frontier.' Both these reports were finally referred by the Assembly of 1881 to a 'special Committee on Education' to report to the next Assembly. This committee made an informal report to the Assembly of 1882, which was accepted, and the committee enlarged and continued.

"It is manifest from this brief historic statement that the entire subject of higher education, as connected with our church, has been referred to this committee."

The report that followed maintained by extended argument the necessity of "a separate and independent Board" that should "have in charge the interests of higher education as connected with the Presbyterian Church;" and proposed in detail the provisions under which such a Board should be constituted, as follows:

A. The name of this Board shall be the Presbyterian Board of Aid for Colleges and Academies, and the general work shall have the limitations indicated by its title.

B. The Board shall consist of twenty-four members, divided into three classes, composed equally of ministers and laymen, and one class shall be elected each year.

C. The officers of this Board shall be a president, vice-president, treasurer, and permanent secretary.

D. In the constitution of the Board the different parts of the country shall be equitably represented.

E. The headquarters of the Board shall be at Chicago, and the executive committee of the Board shall be residents in Chicago or in the immediate vicinity.

F. Meetings of the Board may be held at different points in the country, as the Board shall elect.

G. The province of the Board shall be to secure an annual offering from the churches for this cause, to co-operate with local agencies in determining sites for new institutions, to decide what institutions shall be aided, to assign to those institutions seeking endowment the special fields open to their appeals, that clashing between them may be avoided, and to discourage all independent appeals to the church at large.

H. The funds received by the Board shall be devoted either to current expenses of struggling institutions, or to permanent endowments.

The funds shall be secured (*a*) by annual offerings from the churches, mainly for current expenses of the institutions; (*b*) by

special applications for endowment under the approval and general direction of the Board.

I. (*a*) Every institution hereafter established, as a condition of receiving aid, shall be either organically connected with the Presbyterian Church in the United States of America, or shall by provision charter perpetually have two-thirds of its Board of Control members of the Presbyterian Church.

(*b*) In the case of institutions already established, and not included under the above provisions, appropriations for endowment shall be so made as to revert to the Board whenever these institutions shall pass from Presbyterian control.

(*c*) In all other respects the disbursement of funds by the Board shall be wholly discretionary with the Board, both as to amount and direction, subject always to the control of the General Assembly.

This recommendation, in which the committee unanimously concurred, was unanimously adopted by the Assembly, which thereupon elected twenty-four members of the Board. At the meeting for organization, which was held in Chicago, June 19th, 1883, seventeen members were present, all the rest explaining and regretting their absence. Rev. Dr. Herrick Johnson was elected President and Mr. Charles M. Charnley, Treasurer; and the Board provided for its incorporation under the laws of Illinois. At a later meeting, Rev. H. D. Ganse was elected Corresponding Secretary. It was not till December that the Board, established in its room and with its offices all filled, was prepared to maintain its formal intercourse with the churches. Yet it had already begun to make appropriations from its expected funds. The income of its first year, gathered almost entirely between January 1st and May 1st of 1884, proved sufficient for paying those appropriations. That safe beginning has been safely followed up; so that down to this opening of its sixth year, it has in no instance carried to its new account a dollar of debt.

The history of the completed five years is covered by the following particulars, nearly all of which show a remarkable and uniform advance.

1. Number of co-operating churches. This has steadily increased. In the Board's first year it stood at 480; in its second, at 1,330; in its third, at 1,529; in its fourth, at 1,761; in its fifth, at 1,865.

2. Income of its general treasury. This income is to be distinguished from those special gifts which are made through the

Board for the increase of the property or endowment of its institutions. Such special gifts can be used only for the purposes which the donors define; and they are made only by individuals. Individuals, indeed, contribute also to the Board's general income, but it is made up chiefly from the annual contributions of the churches. This general income is not applied in any degree to the production of buildings or of other property, but is consumed in annual appropriations toward the current expenses of the Board's several institutions. The receipts of this general treasury have increased with very remarkable steadiness. In the Board's first year they amounted to $14,912; in its second, to $21,049; in its third, to $29,855 (of which, however, a much larger proportion than usual came from individual friends in avoidance of a threatened debt); in its fourth year, to $29,681; in its fifth, to $31,525. There has thus been no year in which the churches have not made material advance upon their gifts of the year preceding.

3. Number of institutions aided. This has stood as follows: In the first year, 9; in the second, 21; in the third, 29; in the fourth, 35; in the fifth, 36.

These institutions, however, are to be discriminated into two classes: namely of institutions which the Board found in existence, and of those which have been *produced* under its auspices. Some of the former class, indeed, were so recent when the Board was organized that they had not yet opened their doors. Yet they cannot be reckoned among the Board's children. Including them, therefore, with the "older" institutions, the statement will stand as follows:

In the Board's first year, aid was given to 6 older institutions, and to 3 new.

In its second year, to 13 older, and to 8 new.

In its third year, to 13 older, and to 16 new.

In its fourth year, to 12 older, and to 23 new.

In its fifth year, to 12 older, and to 24 new.

In most cases the Board's aid of an institution, when once begun, has been maintained year by year thereafter. The exceptions to this rule have arisen chiefly from the Board's conviction that its limited means could more properly be bestowed, not upon more worthy, but upon more needy institutions; so that the dropping of a name from the Board's yearly list of appropriations is on its face proof—not that the Board has less faith in the institution's merit.

but more faith in its ability to make its own way. In some of these cases, indeed, the institution has withheld further application. Such temporary aid was rendered in some instances for three years, in others for two, and in others for one.

The following institutions stand on the Board's list at the close of its fifth year.

OLDER THAN THE BOARD: *Colleges*—Park, Mo.; Greeneville and Tusculum, Tenn.; Washington, Tenn.; Galesville, Wis.; Bellevue, Neb.; Hastings, Neb.; Macalester, Minn.

Academies—Salt Lake Collegiate Institute, Utah; Princeton Coll. Inst., Ky.; Albany Coll. Inst., Oreg.; Grassy Cove Acad., Tenn.; Carroll Coll., Wis.

BEGUN UNDER THE BOARD: *Colleges*—Emporia, Kas.; Montana, Mon.; Pierre, Dak.; Southwest, Colo.; Longmont, Colo.; Jamestown, Dak.; Coates (for women), Ind.; Oswego (for women), Kas.

Academies—Geneseo Coll. Inst., Ill.; Sumner Acad., Wash. Ter.; Oakdale Seminary, Neb.; Union Acad. of So. Ill.; Ellensburg Acad., Wash. Ter.; Salida Acad., Colo.; Corning Acad., Iowa.; Ft. Dodge Coll. Inst., Iowa; Poynette Acad., Wis.; Lewis Acad., Kas.; New Market Acad., Tenn.; Scotland Acad., Dak.; Carthage Coll. Inst., Mo.; Groton Coll. Inst, Dak.; Huntsville Acad., Tenn.; Moscow Acad., Idaho Ter.

4. Increase of school property occurring under the Board's auspices. Such increase, in the case of the thirty-six institutions just enumerated, is shown (in the Board's fifth annual report) to amount to the difference between $350,000—the property held by the twelve older institutions when the Board was organized—and $1,206,776—the reported property of all the thirty-six, according to the last returns. That difference is $856,776. But those figures do not cover the whole case; partly because the latest returns are nearly a year old, having been received in the fall of 1887, and partly because the foregoing statement makes no account of the increase made in the property of those institutions which, as has been stated, the Board aided for a time. These things considered, it seems safe to say that the increase of school property occurring within these five years under the Board's auspices has fallen little short of a million dollars. The Board's statistical tables show that nearly half of that consists in the newly-created property of new institutions.

5. Donations made by individuals to the property of special institutions through the treasury of the Board.

In the first year	nothing
" second "	$19,000
" third "	18,519
" fourth "	8,525
" fifth "	8,934

6. Donations made by individuals directly to the institutions, and by them reported to the Board:

In the first year	$13,603
" second "	11,105
" third "	19,095
" fourth "	14,271
" fifth "	26,417

7. Annual returns of pupils: In the first year no returns were made.

	Church Members.	Meaning to be Ministers.
In the second, total, 2,078	876	128
" third " 2,281	846	130
" fourth " 2,950	1,259	139
" fifth " 3,411	1,324	130

In the Board's third year, 1885–6, statistics began to be given of the number of students engaged in Bible study as a part of the school curriculum; and at the same time reports were asked of the number believed to have been converted during the year. From that time those numbers stand as follows:

	In Systematic Bible Study.	Credible Conversions.
Report of 1886	1127	143
" " 1887	2267	209
" " 1888	2466	229

CONCLUSION.

The only particulars in which the foregoing figures do not manifest a steady advance, are those of individual giving to the property of special institutions, and of the number of students meaning to be ministers. It is evident, however, that in both of these particulars the figures are very incomplete. The returns of individual donations (given under headings 5 and 6) come nowhere near to the aggregate increase of property which the institutions

have been making year by year. Some of that increase, indeed, has been due to the rise of values in new communities; but far more of it to local subscriptions and gifts which have not been separately reported to the Board. More than that, not a few of the gifts which institutions have received from distant givers have been unreported to the Board either by giver or receiver, except in the institutions' general statement of increase of property. Thus the particular of individual giving to the property of institutions is as far as possible from furnishing any real exception to the general advance which this cause has made. It is only that stream of individual giving which has passed through the Board's treasury that has fluctuated, as the figures under heading 5 too plainly show. But this form of giving is likely to grow steadier. When it is remembered that a Board's lien, similar to that of the Board of Church Erection, secures such gifts from loss or alienation, an obvious motive appears for using that channel for all large and far-reaching benefactions.

As to the proportion of students who are likely to be ministers, no statistics that include beginners in classical study can make any approach to fullness. Some who have no dream of such a purpose will be led to it. Some that have it are too young to make any avowal of it. Moreover, only about half of the pupils are males. It is to be considered farther, that God's method of grace has been to raise up candidates for the ministry and for other forms of eminent usefulness by means of those frequent revivals which have been so marked a feature of higher Christian education. Thus it will be seen that the five years which this new Board has spent so largely in planting schools and forming classes could give no criterion of the continuous yield which these same institutions, being established, are to make both to the Christian ministry and to every department of Christian leadership.

This recital of the beginnings of a great endeavor will not be without interest for any reader who considers the factors that already appear in it: The zeal of a great Church for Christian education; the thrift and foresight of a keen and growing people; the inspiring grace and the sovereign providence of God. But all of these agencies are sure to work on, and this review of things so recent is worth making chiefly for the interest it will have in time yet remote, when the beginnings shall be contrasted with the results.

OLLOWING (OMMITTING NAMES OF MEMBERS ELECT WHO O SERVE) HAVE BEEN MEMBERS OF THE BOARD DURING ITS YEARS:

sters: Rev. Herrick Johnson, D. D.
S. J. McPherson, D. D.
John W. Dinsmore, D. D.
Thomas H. Cleland, D. D.
George D. Baker, D. D.
John N. Freeman.
Abbott E. Kittredge, D. D.
Robert F. Sample, D. D.
Hervey D. Ganse.
John DeWitt, D. D.
John Hall, D. D.
Wm. P. Breed, D. D.
S. J. Niccolls, D. D.
J. H. Worcester, Jr., D. D.
M. Woolsey Stryker.
J. G. K. McClure, D. D.
E. R. Burkhalter, D. D.
John F. Kendall, D. D.
W. H. Roberts, D. D.

Laymen: Messrs. Charles M. Charnley,
Homer N. Hibbard,
Robert McClellan,
Sam'l M. Breckinridge,
Dan. P. Eells,
Cyrus H. McCormick,
Otis D. Swan,
John S. McDonald,
Wm. O. Hughart,
Dexter A. Knowlton,
Henry W. Johnson,
Claudius B. Nelson,
W. H. Swift.

THE BOARD'S OFFICERS HAVE BEEN:

President: Rev. Herrick Johnson, D. D.
Vice-Presidents: Hon. Homer N. Hibbard, 1884-7
Hon. Dexter A. Knowlton, 1887-
Corresp. Sec'y: Rev. Hervey D. Ganse.
Treasurer: Mr. Charles M. Charnley.

ON ITS EXECUTIVE COMMITTEE HAVE SERVED: Its President, ice-President, Treasurer, ex-officio; together with Rev. J. N. reeman, Rev. Dr. S. J. McPherson, Mr. C. H. McCormick, Hon. obert McClellan, Rev. Dr. J. W. Dinsmore, Rev. M. Woolsey tryker, Rev. Dr. J. H. Worcester, Jr., W. H. Swift, Esq.

1788. 1888.

CONTRIBUTIONS

—TO THE—

CENTENARY FUND

—FOR—

MINISTERIAL RELIEF.

1788. 1888.

THE

CENTENARY FUND

—FOR—

MINISTERIAL RELIEF.

REPORTS OF COMMITTEES AND EXHIBIT
OF CONTRIBUTIONS.

CINCINNATI:
Elm Street Printing Company, 176 and 178 Elm Street
1889.

CENTENARY FUND.

REPORTS OF COMMITTEES.

THESE Reports preceding the List of Contributions to the Centenary Fund are printed by direction of the General Assembly of 1889, in order that a record may be made in due form of the work accomplished in connection with the Fund. In addition to the statements contained in the Reports, it seems proper to print the names of the gentlemen who served upon the several committees, and also as officers of the Fund. They are as follows:

1. Committee of Arrangements for the One Hundredth General Assembly. ("Minutes" of 1885, p. 698.)

Rev. Joseph T. Smith, D.D., LL.D, *Chairman.*
Rev. William H. Roberts, D.D., LL.D., *Secretary.*

Rev. Wm. E. Moore, D.D.	Mr. Wm. E. Dodge.
Rev. David C. Marquis, D.D.	Hon. S. M. Breckinridge.
Rev. E. R. Craven, D.D.	Mr. Wm. B. Negley.
Rev. Geo. P. Hays, D.D.	Mr. Geo. Junkin.
Rev. Henry A. Nelson, D.D.	Mr. Samuel C. Perkins.
Rev. H. J. Van Dyke, D.D.	Hon. Geo. H. Shields.
Rev. Wm. P. Breed, D.D.	Mr. Warner Van Norden.
Rev. T. Ralston Smith, D.D.	Mr. Ralph E. Prime.
Rev. Geo. C. Noyes, D.D.	Mr. William Howard Neff.
Hon. Wm. Strong, LL.D.	Mr. William McAlpin.

2. The Executive Committee of the Centenary Fund. ("Minutes" of 1887, p. 28.)

Rev. Geo. P. Hays, D.D., LL.D., *Chairman.*
Rev. Geo. C. Heckman, D.D., *Corresponding Secretary.*
Rev. William H. Roberts, D.D., LL.D., *Treasurer.*

Rev. Wm. E. Moore, D.D.	Mr. William Howard Neff.
	Mr. William McAlpin.

3. Special Committee on the Centenary Fund, appointed by and reporting to the Assembly of 1888. ("Minutes" of 1888, p. 30.)

Rev. S. J. McPherson, D.D., *Chairman.*

Rev. Chas. A. Dickey, D.D.	Mr. Dan P. Eells.
Rev. Geo. P. Wilson, D.D.	Mr. Silas B. Brownell.
Mr. Ell Torrance.	Mr. William A. Herron.

4. Special Committee on the Disposition and Investment of the Centenary Fund, appointed by the Assembly of 1888 and reporting to the Assembly of 1889. ("Minutes" of 1888, p. 139.)

Rev. Charles L. Thompson, D.D., *Chairman.*

Dr. William C. Gray.	Mr. J. H. Converse.
Hon. Geo. H. Shields.	Rev. John Hall, D.D.
Mr. Warner Van Norden.	Rev. Robert Christie, D.D.

Rev. Edward D. Morris, D.D.

I. Report of the Permanent Committee of Arrangements for the One Hundredth General Assembly.

["*Minutes*" *of* 1888, *p.* 34.]

The Permanent Committee of Arrangements for the One Hundredth General Assembly made further Report, as follows:

The Permanent Committee was appointed by the Assembly of 1885 for the purpose of making suitable preparation for the celebration of the One Hundredth Meeting of the General Assembly ("Minutes" of 1885, pp. 628, 698). The Assemblies of 1886 and 1887 gave special instructions to the Committee, indicating the two main departments of the work which has been entrusted to them, *viz.:*

a. The benevolent work by which the Church seeks to make appropriate recognition of the Assembly's first century;

b. The exercises by which so auspicious an event should be formally celebrated.

The benevolent work entrusted to the Committee has been in general designated by the term, the Centenary Fund. The objects recommended under this name to the Church for contributions were:

1. The permanent fund of the Board of Relief.

2. The current work of the Board of Aid for Colleges and Academies.

3. The endowment of each of the Boards of the Church for office expenses.

4. The endowment of our Presbyterian theological seminaries.

5. Endowments for buildings for Presbyterian colleges and academies and other institutions of learning, in this land and in foreign lands.

6. Home Mission and evangelistic work under the care of a Synod or Presbytery.

The Assembly of 1887 recommended that the matters of "Board endowments," of "College endowments," and of "Seminary endowments," and other approved objects in whose interests agencies are already organized, be left to such agencies, with contributions made to them, however, to be duly credited. This Assembly, moreover, approved of the intention of the Committee to concentrate its efforts upon the raising of the $1,000,000 for the permanent fund of the Board of Relief, as recommended by the Assembly of 1886. The record of the work done in this line of effort will be fully presented in the Reports upon the Centenary Fund by the Rev. George C. Heckman, Secretary, and Rev. William H. Roberts, Treasurer, which are made part of this Report.

It is recommended that the Moderator appoint a Committee of seven, to whom this Report shall be referred, who shall recommend to this Assembly such action as may be properly taken concerning the matters presented therein, who shall also recommend a suitable provision

for receiving outstanding and new subscriptions and for making the final Report on the Centenary Fund.

JOSEPH T. SMITH, *Chairman.*

II. Report of the Executive Committee of the Centenary Fund. [*Minutes of* 1888, *pp.* 34–40.]

The Report of the Executive Committee of the Centenary Fund to the Permanent Committee of Arrangements for the One Hundredth General Assembly was read by the Corresponding Secretary, and is as follows:

In accordance with the recommendation of the Committee on Bills and Overtures of the General Assembly convened in Cincinnati, in May, 1885, it was unanimously resolved that so notable an epoch in the progress of our Church as the One Hundredth Annual Meeting of the Assembly should be suitably celebrated. A Permanent Committee of Arrangements was appointed by the Moderator, to which, as *ex-officio* members, were added the Stated and Permanent Clerks and the last Moderator ("Minutes of General Assembly," 1885, pp. 628 and 698).

To the ensuing Assembly, in session at Minneapolis, Minn., May 21, 1886, the Permanent Committee made a Report, which was unanimously adopted ("Minutes of General Assembly," 1886, pp. 16, 17). The same Committee, in their Annual Report to the Assembly in session at Omaha, Neb., May 20, 1887, gave in detail their so far perfected arrangements for the Centennial celebration, and with other action reported the election of a Corresponding Secretary and Treasurer and the appointment of an Executive Committee "from their own number," and further desired "the approval of the Assembly to the intention of this (the Permanent) Committee to concentrate its efforts upon the raising of one million dollars ($1,000,000) for the endowment of the Board of Relief, as recommended by the last Assem-

bly," as the other benevolent schemes of the Church had their own agencies for raising special contributions to Centenary objects. This action was unanimously approved by the General Assembly, and the Executive Committee at once set itself to the accomplishment of this great undertaking.

The operations of the Committee were almost wholly along three lines of work; *viz.*, the press, public addresses and correspondence.

I. The Press.

1. By circulars addressed to pastors and churches. Immediately on the adjournment of the Assembly at Omaha the Committee sent forth its first circular to the number of 50,000 copies. This circular was followed by other documents to the total number of thirty. Of these upward of 1,225,000 copies, covering 5,046,200 pages, were distributed throughout the Church. Many of these papers are of permanent value, the work of ministers, elders and women of our Church, and they greatly enlarge and enrich the literature of this department of Christian work, which had been already accumulated by our Board of Ministerial Relief.

2. The Church newspaper has been largely utilized. Without exception the dozen or more religious weeklies of our Church and *The Church at Home and Abroad* have heartily and effectively aided this great enterprise of the Assembly. Through them tens of thousands of copies of these publications have carried to the ministry and laity of our wide communion valuable historical sermons, addresses and records, Centennial articles and fervid appeals for the Centenary Fund; and ministers, elders and others have thus been made acquainted with the different newspapers of our national Church. To the editors of these papers, including *The Church at Home and Abroad*, your Committee desires to return hearty thanks for their willing and efficient help, and for

their valuable columns opened freely to the use of the Executive Committee.

II. The second method of work was by public addresses. This was found to be a most effective agency, and indeed proved to be almost essential to awakening the interest of the Church, and securing the necessary attention to printed matter concerning the Centennial celebration and the Centenary Fund. Provision was made to reach every Synod of the Church, as far as possible, by the Corresponding Secretary, and lay and clerical members of the Permanent and Executive Committee, and in the few cases where this was impossible, by other devoted friends of the cause. By the same methods a large number of our Presbyteries were also reached.

The Corresponding Secretary began this visitation of the churches by his first Centennial address, on the Sabbath evening preceding the meeting of the Assembly at Omaha, and with the intervention of one Sabbath, when illness prevented, continued this department of his work down to the present time. These addresses were delivered on Sabbaths and during the week to the churches in single congregations and union meetings, Sabbath-school conventions, ministerial associations, Presbyteries, Synods and General Assembly, visiting almost all the large cities of the Church, traversing twenty States and fifteen thousand miles of travel, with health and strength so kindly preserved that but four appointments were recalled, and but one of those on the Sabbath. He desires to add that he was received with cordial welcome and respect as a messenger of the General Assembly, pastors and elders generally exerting themselves to secure a full hearing for this great cause. As the work grew in the heart of the Church, invitations to present the Centennial work from all directions came in numbers far too great for possible acceptance. The Chair-

man and Treasurer of the Executive Committee were plied with similar invitations, which were complied with as far as pressing professional duties would permit. The Rev. Dr. Cattell, Secretary of the Board of Ministerial Relief, on invitation of the Committee visited the churches and Synods on the Pacific coast, and with his characteristic energy and zeal presented the claims of the Centenary Fund to them; and also in the East rendered effective service in raising the endowment fund by addresses to churches and other ecclesiastical organizations.

III. A third, a very important, laborious and deeply interesting part of the Centennial work, was the correspondence of the office at Cincinnati, amounting to thousands of letters. This correspondence on the part of the Church, with hardly an exception so kind, so appreciative, so loyal to the General Assembly, so full of the noblest Christian sentiment of benevolence to man and consecration to Christ, must ever attach these officials of the Assembly to the ministry and laity of our wide spread Church, by a higher admiration and larger affection for their Christian character.

The raising of one million dollars for a single benevolent purpose under any circumstances would be a vast undertaking. In the present case there were reasons making the effort almost heroic, eliciting, as it has done, the admiration of our sister denominations. One obstacle was encountered at the very beginning of our operations. The Church had awakened to no enthusiasm in the Centennial celebration; at the most there existed only a sentimental feeling in portions of the Church; in other larger portions there was passive indifference; and here and there opposition to connecting any beneficial financial features with the commemoration. There was no such steadily rising, deepening, widening tide as that which marked the growth for years and the final culmina-

tion of Reunion sentiment in 1870. The first discovery your Committee made was that Centennial sentiment had to be awakened, if not created.

Another reason giving an aspect of unusual courage to the undertaking to raise one million dollars for one simple purpose of benevolence, was that the Centenary effort was made to include large sums in behalf of other objects of Christian work, especial emphasis being given to the duty of the Church, to advance in all her columns along the whole line of aggressive conflict, which our system of evangelical work maintains against the kingdom of darkness.

With a large conception of the duty devolved upon it by the Assembly, but without experience of the difficulties to be overcome, the Executive Committee set itself to its task. By wide and varied correspondence, and by the study of the minutes of Presbyteries, Synods and the Assembly, it aimed to reach every minister and Session. It is doubted whether one hundred of our 5,654 ministers, or one hundred of our 6,436 churches, were unreached by these communications, and such only because their post-office address could not to be obtained. And right here the Executive Committee would thank the Centennial Committees of Synods and Presbyteries, and also pastors, elders, Sunday-school superintendents and officers of women's societies and children's bands, for the valuable aid they furnished in this and other ways, so heartily, often so laboriously, and always with such filial, faithful devotion to their historic Church. Indeed, wherever the executive officers of the Committee went, with exception so slight as barely to justify allusion, the latent enthusiasm of our Church awoke in quick, loving and generous response to the appeal of the Assembly in behalf of the one million for Ministerial Relief. The fully told story of all this would electrify and delight the Church—the story of aroused and applauding assemblies,

of the large and notable benefactions of wealthy and liberal givers, and the self-denying gifts of those of humbler means, of infirm and impoverished ministers and their wives, and of the generous competition of rich and strong churches, and of weak and small churches struggling for existence or just starting into life on our wide frontier.

This Centenary Fund will not reach, nor was it intended or expected to reach, anything like the sum total of the Thanksgiving offering of 1870. Of that wonderful offering, however, a vast amount was given for purely local purposes, the special enterprises of Presbyteries and Synods, or chiefly retained by the churches contributing, and expended on the ground for strictly congregational purposes of every variety. Of the more than seven millions reported, but $114,574.11 passed into and through the treasury of the Assembly's Committee. This present Centenary Memorial for Ministerial Relief is a Thanksgiving offering for a single benevolent object, not local in its application, but embracing the whole Church, a much larger and therefore more difficult undertaking, and therefore also more expressive of the unselfish consecration of the Church. For this special object, upon which the Committee was instructed to concentrate its efforts, we are, at this present time, able to report receipts in cash to the amount of $419,000, pledges and subscriptions unpaid to the amount of $140,000, or a total of $539,000. The number of churches contributing thus far is 2,180, and the number of special individual contributions 381.

But these statements and figures by no means conclude the great good, or perhaps the greatest good, accomplished by this Centenary work of the General Assembly. The denominational life of our Church has been quickened as, perhaps, never before; new and larger views obtain of the support of the active ministry, and of the maintenance of the infirm and aged ministry; and

the bearing of the self-denial of the ministry on the establishment and growth of the Church of God is better understood. Nor will this endowment fund cease with contributions thus far secured. Many contributions will be made during the coming year, and large sums within our knowledge have been placed in wills, and in the succeeding years still others will be placed in bequests to this permanent fund for Ministerial Relief; while the annual contributions to the Board of Relief will flow in the larger currents of a more intelligent and general liberality.

The Executive Committee, and more especially the Corresponding Secretary, while pressing the one million Centenary Fund on the benevolence of the Church, have steadily impressed the higher right of the annual claims of the several Boards, and discouraged any contributions to Centenary funds at the sacrifice of existing and long-established obligations. The whole conduct of this special undertaking has been consciously and earnestly to promote the growth of systematic beneficence in the Church at large; and every opportunity to further the interest of the different Boards and of Synodical institutions has been eagerly embraced. Especially has the Executive Committee sought to prevent any shrinkage in the annual receipts of the Board of Ministerial Relief. We have kept that Board thoroughly acquainted with our plans and operations, and have guarded against any interference with its field and methods. We are happy to report that, without collision or confusion, the Board and Committee each pursued the several and distinct duties imposed by the General Assembly. We would especially express our thankfulness for the valuable aid given us by the experience and coöperation of the Rev. Dr. Cattell, Secretary, and the Rev. W. W. Heberton, Treasurer of that Board. Thanks are also due for efficient help, cheerfully afforded, by the Board of Publication and Sabbath-school Work.

Spacious rooms, with light and fuel, free of all charge, were generously placed at the disposal of the Executive Committee by the Second Presbyterian Church of Cincinnati, in addition to the generous contribution of that church to the Centenary Fund, for which we desire to record our earnest thanks.

There is often expressed the plausible apprehension that the occasional efforts of the General Assembly to raise large sums of money for special objects would seriously affect the annual support of the permanent Boards of the Church. It was so feared when the Thanksgiving offering for the Reunion of the Church was proposed in 1870; yet the contributions to the Boards for that year showed an aggregate gain of more than $77,466; and, although another Board has since been added, during the seventeen years following, the annual contributions to the benevolent schemes of the Assembly have in the aggregate steadily increased with the passing years. We are happy to report like results in connection with the present special effort to raise this Centenary Fund, the increase in the receipts of the Boards being $330,000 for the year ending April 1, 1888.

Thus, while doubtless special appeals by the Assembly to the beneficence of the Church should follow only at wide intervals, and be inspired only by memorable occasions or pressing exigencies that appeal forcibly to the consecrated spirit of the Church, yet these recent experiments, so wisely projected by the Assembly, seem to justify the belief that they have had a stimulating, instead of reactive, influence on Christian devotion and liberality.

In further answer to inquiries and suggestions as to the investment of this addition to the permanent Fund for Ministerial Relief, and the distribution of the annual income therefrom, we report that the Permanent and Executive Committees have not acted in any way as to

investment or distribution, the consideration of such questions not having been devolved upon them by the General Assembly. The contributions to the one million fund for Relief, which have been paid into the hands of the Treasurer of the Centenary Fund, are held by him ready to be paid over on the order of the General Assembly.

For the Executive Committee,

GEORGE C. HECKMAN,
Corresponding Secretary.

III. Report of the Treasurer of the Centenary Fund to the General Assembly of 1888. ["*Minutes*" *of* 1888, *p.* 40.]

The Report of the Treasurer of the Centenary Fund to the Permanent Committee of Arrangements for the One Hundredth General Assembly was also presented, as follows:

DR.

Subscriptions to Treasurer up to and including May 8	$330,356 39	
Interest to May 1	522 57	
		$330,878 96

CR.

Expenses of Committee to May 5, incl	$12,982 78	
Bond and Mortgage, Mrs. Hill, of Trenton, N. J.	5,000 00	
Bond and Note, in hands of W. W. Heberton	2,000 00	
Bonds and Check, as per accompanying paper	3,100 00	
Deposits as per accompanying Certificates—		
Third National Bank, Cincinnati, Ohio	25,918 70	
Northern Bank of Kentucky, Covington	54,106 40	
Ohio Valley National Bank, Cincinnati	164,959 86	
W. W. Heberton, in trust	62,811 22	
		$330,8

The above sum was contributed by about 2,180 churches, 587 Sabbath-schools and 381 individual donors. All sums received, through the kindness of the banks of deposit, have drawn interest at the rate of three per cent. per annum.

The Treasurer desires to express his sense of obligation to the Rev. W. W. Heberton, Treasurer of the Board of Relief, for the efficient aid rendered during the course of the year in receipting contributions to the Fund, sent at the convenience of the churches directly to Philadelphia.

The Treasurer would also suggest that action by the Assembly is needed in two directions, *viz.*: An order for the transfer of the funds in the Treasurer's hands or subject to his order, to such agency as the Assembly may direct, and authority for the Treasurer of this Fund to complete his Report in all its parts and present the same to the Assembly of 1889.

To this Report are appended two exhibits, *viz.*: Exhibit A, being a detailed statement of the gifts to the permanent Fund of the Board of Relief made by churches and individuals up to May 1, and Exhibit B, a statement of the pledges made of gifts to said permanent Fund from time to time up to the same date. To these exhibits there should be added, as soon as the reports from the churches admit, an Exhibit C, being a statement of the gifts by churches and individuals to the five other objects included within the Centenary Fund.

Respectfully submitted,

WM. H. ROBERTS,
Treasurer.

IV. Report of the Special Committee on the Centenary Fund, General Assembly of 1888. ["*Minutes*" *of* 1888, *pp.* 115–118.]

The Report of the Special Committee on the Centenary Fund was presented, read and adopted, and is as follows:

Your Special Committee on the Management and Disposition of the Centenary Fund, having examined the records in the case and carefully considered the terms and conditions under which the Fund has been raised, would respectfully report as follows:

1. The Fund was gathered under the direction of the Executive Committee appointed by the Permanent Committee of Arrangements for the One Hundredth General Assembly. The members of this Permanent Committee deserve the appreciation and gratitude of the entire Church, for the disinterested industry and fidelity and the large success with which they have discharged their various, exacting and often perplexing duties, during the prolonged term of their service. The preparations for the comfort and convenience of this Assembly, and for the entertainment of the Southern Assembly, have been complete and satisfactory, and reflect great credit upon those who did the work. Many churches, Presbyteries and Synods have been induced to collect and publish the facts of their history. The two popular meetings in the interest of theological education were made interesting and instructive. The Centennial Day was marked by hearty fraternity between the two Assemblies, by high average excellence in the historic and philosophic discourses which were delivered, and by the enthusiasm of the throngs who attended its celebration. As to the Fund for the further endowment of the Board of Relief, while not yet reaching the desired amount of $1,000,000, yet, considering that the object appealed to no local feeling, we may well thank God for moving the churches to

do so much in so short a period. About $600,000 is now either in hand or in prospect. The earnest and untiring zeal of the Executive Committee in this effort, and of the churches and pastors who coöperated in it, are beyond all praise. In general, the work commended to the churches in recognition of our Centennial, and the exercises distinguishing its celebration, have alike been greatly blessed. We therefore recommend that the cordial thanks of this Assembly be returned to the General Committee, to the Local Committee of Arrangements and to the Executive Committee, with their respective Chairmen, and to the Secretary and Treasurer of the Centenary Fund, for their admirable services, and that, in accordance with their own wish, the members of the General or Permanent Committee, including the Executive Committee of the Centenary Fund, be now relieved of further duties and discharged.

2. We recommend that the General Assembly earnestly and affectionately remind the churches which have not contributed, as well as those which have already given most liberally to the Fund for the permanent endowment of Ministerial Relief, that there is yet lacking about $400,000 to complete the one million dollars for which the faith of the Church is pledged, and express the hope that, without interfering with the current income of this and the other Boards, the liberality of the Church will not allow this promise to fail. They are requested to send their contributions to the Board of Relief, either directly to its Treasurer, or, if more convenient, through Dr. William H. Roberts, Treasurer of the Centenary Fund.

3. In accordance with the direction of the Assembly that measures should be recommended for the further collection, and the transfer and investment of the Centenary Fund, your Committee have examined into the matter, and have obtained a statement, in elucidation of the management of the Permanent Fund of the Board

of Ministerial Relief, from the President of the Trustees of the General Assembly, who is also a member of the Board of Relief. It is a pleasure to call the attention of the Assembly, the Church and the public to this statement, which is appended to this Report*, and which we recommend the Assembly to publish with the Report, in the "Minutes," since it shows that for thirty years not a penny of principal or interest, in these trust funds, has been lost, by reason of the manner in which investments have been made.

4. We recommend that the Treasurer of the Centenary Fund be instructed to transfer the moneys now in his possession to the respective Boards to which they were contributed, and that the Board of Relief retain the funds transferred to it, subject to the direction of the next General Assembly.

5. We recommend that the Treasurer of the Centenary Fund be continued to October 1, 1888, to receive further contributions to it and transfer them to the Board to which they may be contributed, and that he present his final and complete Report to the next General Assembly, printed in a separate pamphlet.

6 We recommend that the Secretary of the Centenary Fund be continued until July 1, 1888, in order that he may have time to close his work. We also recommend that his Report, already presented to this Assembly, be printed in the "Minutes."

7. We recommend that the minutes of the General or Permanent Committee, and those of the Executive Committee, and copies of all their publications, be deposited by the Secretary of the Centenary Fund with the Presbyterian Historical Society.

8. We recommend that, in accordance with the instructions of the Assembly of 1886 ("Minutes," 1886,

*NOTE. See Minutes of 1888, Pp. 118-121.

p. 16). all expenses connected with the Centenary Fund be paid out of that Fund.

9. The question of how the Centenary Fund shall be permanently invested has excited wide interest. The thing of first importance is security. As secondary to that, but still very important, appears the matter of income. Differences of opinion seem to exist as to where and how the investments should be made. As good faith to the donors requires the Assembly to carry out their wishes as far as possible, your Committee is of the opinion that the investment of the Fund should receive more prolonged attention and consideration than can be given to it during the remaining sessions of this Assembly. It has also been asked whether the income of the Fund should be distributed according to the methods now followed by the Board of Relief, or should be controlled by new principles. Your Committee believe that, as this endowment was undertaken ("Minutes" of the Assembly of 1886, 6, *a*, p. 16) "as an addition to the Permanent Fund of the Board of Relief," no change can be adopted without altering the general principles of administration, and perhaps even the charter of that Board. At any rate, the proposed change is so serious that it ought not to be attempted without the most careful consideration. There are still other questions that may require investigation.

We therefore recommend that a Committee consisting of four elders and three ministers be appointed by the Moderator, to supervise the transfer of the Fund to the Board of Relief, to audit the accounts of the Treasurer, to determine what shall be included in his final Report, to receive and pass upon the final Report of the Secretary, to consider how, where and by whom the Fund shall be permanently invested, and to report its conclusions and recommendations to that Assembly.

In behalf of the Committee,

S. J. McPHERSON, *Chairman.*

V. Report of the Committee on the Disposition and Investment of the Centenary Fund to the General Assembly of 1889. [*"Minutes" of* 1889, *pp.* 107–109 *and* 127].

Your Committee on the Disposition and Investment of the Centenary Fund beg leave to submit the following report:

Your Committee were appointed "to superintend the transfer of the Fund to the Board of Relief, to audit the accounts of the Treasurer, to determine what shall be included in his final report, to receive and pass upon the final report of the Secretary, to consider how, where and by whom the Fund shall be permanently invested, and to report its conclusions and recommendations to the next Assembly."

Your Committee have held three full sessions of the Committee; the first in Chicago, Nov. 13 and 14, 1888; the second and the third in New York, May 15 and 22, 1889. A part of the Committee has also had conference with the officers of the Board of Relief in Philadelphia.

After full consideration of the subjects committed to us we report:

1. That according to the direction of the Assembly, the Funds in the hands of the Treasurer of the Centenary Fund were transferred to the Board of Relief, and they are now held by that Board subject to the direction of this Assembly.

2. Your Committee has audited the report of the Treasurer, whose accounts are found to be correct, and accompany this report. We find that the total amount of the Centennial Offering is $595,734.86, to which there is an addition of accrued interest paid into the Treasury, amounting to $10,531.39. To this there should be added about $9,000 of interest due on or about June 1.

3. Your Committee instructed the Secretary of the

Fund to make a somewhat full statement, showing the inception and conduct of the work of the Centenary Committee; which statement will be found in connection with the joint report of the Committees of last year. We recommend that the Reports of the Centenary Committees of 1887–88 and the Committee on the Investment of the Centenary Fund of 1888–89 be printed as a preface to the report of the Treasurer, and distributed to the churches in connection with the Report of the Board of Relief for the present year.

As to the investment of the Fund, your Committee recommend as follows:

FIRST. That all securities forming original donations to this Fund may, at the discretion of the Board of Relief, be retained without conversion, or sold and the proceeds be reinvested.

SECOND. That the balance of the Fund be invested by the Board of Ministerial Relief.

THIRD. That funds be invested—

(*a*) In securities in which trust funds may be legally invested in States which have laws for the restriction of the investment of trust funds; or,

(*b*) In first mortgages on improved real estate in cities; or,

(*c*) In the first mortgages of railroad corporations paying dividends on their capital stock.

4. And as the resolutions assume that loans will be made in different parts of the country, we recommend that investment shall be made in any part of the United States subject to the limitations above stated, and we also recommend that the Board call in the aid and advice of brethren conversant with the localities where it is proposed to make such investments.

The Committee, while recognizing with gratitude to Almighty God the spirit of liberality and generous co-operation manifested by all our people in the endeavor

to make this offering worthy of our history and of the Centennial occasion, in concluding this report ask the Assembly to make the following special acknowledgments:

1. To the Rev. Dr. Geo. P. Hays, Chairman of the Centenary Committee, for the singular ability and devotion shown by him in the advocacy and general management of this work, rendered without pecuniary compensation.

2. To the Rev. Dr. Wm. H. Roberts, Stated Clerk of the General Assembly, for the faithful and laborious discharge of the duties of his highly responsible office of Treasurer of the Centenary Fund, rendered without pecuniary compensation.

3. To the Officers of the Board of Relief, especially to Dr. W. C. Cattell, the Secretary, for especial work gratuitously rendered in this cause, and to the Rev. W. W. Heberton, Treasurer of the Board of Relief, for the faithful discharge of the duties and responsibilities entailed upon him by the work of the Centenary Committee, which were additional to the regular duties of his office.

To all of these, with Dr. Geo. C. Heckman, Corresponding Secretary of the Centenary Committee, who rendered efficient and valuable services in the duties of his office. Respectfully submitted,

CHARLES L. THOMPSON, *Chairman.*

The Final Report of the Treasurer of the Centenary Fund.

CONTRIBUTIONS TO MINISTERIAL RELIEF.

Receipts.

Total of contributions		$595,734 86
Interest on deposits held by W. H. Roberts		4,436 42
Interest collected by W. W. Heberton		6,094 97
Total		$606,266 25

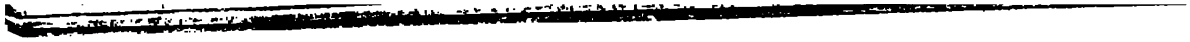
Disbursements.

Transferred to Trustees of General Assembly		$ 6,000 00
Transferred to W. W. Heberton, Treasurer, principal		504,128 79
" " " interest		4,436 42
In hands of W. L. Skidmore, Treasurer Fifth Avenue Church, New York		68,271 25
Expenses, as per vouchers—		
Secretary's salary and expenses	$6,341 30	
Clerk hire and office expenses	1,595 93	
Postage and stationery	2,840 42	
Printing	2,128 27	
Newspaper publication	1,791 58	
Traveling expenses	621 06	
Interest and exchange	16 26	$15,334 82
Interest in hands of W. W. Heberton		6,094 97
Balance retained for final expenses, by order of Committee		2,000 00
Total		$606,266 25

WM. HENRY ROBERTS,
Treasurer.

We have examined the account of receipts and disbursements by the Rev. W. H. Roberts, D. D., Treasurer of the Centenary Fund, and having compared same with the vouchers submitted, find it to be correct.

JOHN H. CONVERSE, } *For the Committee*
WILLIAM MCALPIN, } *of Audit.*



CONTRIBUTIONS.

NOTE.—General contributions are arranged in alphabetical order of Synods, Presbyteries and Churches. Individual contributions are given at the close of each Presbytery and Synod, and at the end of the Report.

SYNOD OF ATLANTIC.

Atlantic Presbytery.

Congruity S.S.,	$ 5 00
Ebenezer S. S.,	1 00
Hopewell and St. Michael's,	15 00
Olivet & Mt. Pleas't,	15 00
Orangeburg, Grace, S. S.,	1 00
" Green-leaf S. S.,	2 00
Wallingford S.S.,	10 00
" Church,	3 50
Rev. T. A. Grove, Charleston,	5 00
Rev. Chas. S. West, Sumter,	10 00
Total,	67 50

East Florida Presbytery.

Candler,	5 00
Crescent City S.S.,	5 00
" " Ch.,	16 00
Crystal River,	15 50
Gainesville,	1 15
Green Cove Spring,	10 00
Jacksonville, First,	20 00
" Laura St.	22 00
San Mateo,	50 00
South Lake Weir,	5 00
Starke,	10 25
St. Andrew's Bay,	7 00
St. Augustine,	35 40
Waldo,	25 00
Mrs. E. S. Ferdon, Deland,	10 00
Rev. J. Newton and daughters, Mary Esther,	5 00
Rev. A. W. Sproull, Jacksonville,	10 00
Miss E. D. Ward, St. Andrew's Bay,	1 00
Total,	253 30

Fairfield Presbytery.

Ladson,	9 80
Lebanon,	50
Little River,	2 80
Mt. Tabor S. S.,	3 60
New Haven S. S.,	4 38
Nazareth,	1 86
Olivet and Tabor,	16 90
Total,	39 84

Knox Presbytery.

Columbus Sec'd S.S.,	$6 00
" " Ch.,	8 50
Ebenezer,	3 00
Medway,	13 00
Riceboro,	7 00
Mrs. C. A. Bullock, Madison, Ga.,	30 00
Mrs. B. Harper, Conyers, Ga.,	1 10
Total,	68 60

McClelland Presbytery.

Abbeville, Second,	5 00
Calvary Chapel,	5 30
Pitts,	13 70
Total,	24 00

South Florida Presbytery.

Eustis,	40 00
Higley,	5 00
Kissimmee,	50 00
Lakeland,	25 00
Paola, Alex. Mem'l,	5 00
Seneca,	5 00
Sorrento,	5 00
Jos. Penfield, Belleview,	5 00
Total,	140 00

SYNOD OF BALTIMORE.

Baltimore Presbytery.

Annapolis S. S.,	16 00
" Church,	43 00
Aberdeen,	100 00
Ashland,	30 00
Baltimore, 1st. S.S.,	5 00
" 1st., Ch.,	8929 97
" 2d, S.S.	52 58
" 2d., Ch.,	447 50
" 12th,	30 45
" Aisquith St.,	76 00
" Boundary Av., S.S.,	52 06
" Broadway,	43 00
" Brown Mem'l S.S	58 81
Baltimore, Brown Mem'l Ch.	$441 50
" Central	607 50
" Miss. S.S.,	21 00
" Faith Cha'l Ch. & S.S.,	51 16
" Fulton Av.	25 00
" Knox,	2 00
" LaFay'tte Square,	87 00
" Light St.,	14 60
" Westmins'r S. S.,	28 25
" Westmins'r Church,	47 00
Bel Air S. S.,	12 00
" " Church,	85 50
Bethel,	5 00
Chestnut Grove,	44 00
Churchville,	92 80
Cumberland,	76 10
Deer Creek, Har'y,	72 50
Emmittsburgh,	186 50
Fallston S S.,	2 00
" Church,	66 50
Frederick City,	177 80
Govanstown,	5 45
Granite,	4 00
Hagerstown S. S.,	15 00
" Church,	48 74
Hampden,	44 00
Lonaconing,	45 00
Mount Paran,	5 00
New Windsor,	10 00
Randallstown Miss.,	3 00
Piney Creek,	40 00
Taneytown,	42 50
Zion,	5 00
Rev. J. J. Graff, Annapolis,	5 00
Total,	12302 27

New Castle Presbytery.

Buckingham,	34 77
Chesapeake City,	80 00
Christiana,	12 00
Cool Spring,	2 68
Delaware City,	170 00
Dover,	362 29
Drawyer's,	85 00
Elkton,	142 00
Federalsburgh,	1 00
Forest, 1st, Middletown,	300 00
" 2d,	5 00
Georgetown,	10 00
Green Hill,	100 00

Harrington,	$5 00
Head of Christiana,	40 00
Lewes S. S.,	16 00
Lower Brandywine,	103 00
Manokin S. S.,	14 04
" Church,	75 00
Milford,	112 50
New Castle, 1st,	1000 26
Pencader,	78 00
Pitt's Creek,	28 00
Port Deposit,	100 00
Port Penn,	26 80
Red Clay Creek,	30 00
Rehoboth (Md.),	25 00
Rock,	40 00
Smyrna S. S.,	9 36
" Church,	10 72
Stanton,	7 00
St. George's,	80 00
West Nottingham,	209 33
White Clay Creek,	60 03
Wicomico,	200 00
Wilmington, 1st,	78 83
" Central,	644 25
" Hanover St.,	168 07
" Olivet S.S.	13 79
" " Ch.	25 78
" Rodney St. S. S.,	25 00
" Rodney St. Church,	88 08
" West W. F. M. S.,	13 50
" West Ch.,	406 00
Worton, Church Hill S. S.,	27 31
Zion,	43 00
Mrs. Mary Lockhard, Newark,	2 00
Mrs. Thos. McClarry, Wilmington,	10 00
Rev. J. H. Johns, Zion,	5 00
Total,	5125 39

Washington City Presbytery.

Alexandria,	36 00
Darnestown,	13 01
Falls Church S. S.,	7 63
" "	10 00
Georgetown, W. St.,	275 50
Hermon,	5 00
Hyattsville,	45 00
Lewinsville,	8 00
Manassas,	10 00
Mt. Zion S. S.,	1 00
Washington, 1st,	303 60
" 4th,	227 50
" 6th,	33 00
" Asse'bly, S. S.,	31 27
" Asse'bly Ch.,	35 00
" Coven't,	1374 97
" Metro'n,	483 00
" N. Y. Av. Y.M.M.S.	10 95
" N. Y. Av. Ch.,	1010 00
" North,	41 00
" Unity,	51 00
" Western,	300 00
" Westmins'r,	550 00
Falls & Ballston,	$30 48
Rev. D. L. Rathburn, Darnestown,	10 00
Rev. J. E. Nourse,	1 00
Rev. T. W. Simpson,	5 00
J. D. S.,	2 00
Mr J. R. Blake, Fairfax, Va.,	1 00
Total,	4911 91

Miscellaneous.

Brazil.—Rev. Geo W. Chamberlain, Sao Paolo,	20 00

SYNOD OF CATAWBA.

Cape Fear Presbytery.

Blandonian,	3 00
Wilmington, Chestnut St.	9 00
Louisburg, St. Paul,	11 00
Shiloh,	1 00
Total,	24 00

Catawba Presbytery.

Blacks Mem'l S.S.,	4 31
Biddle Un'y, S. S.,	7 58
Biddle Un'y students,	2 00
Charlotte S S.,	4 30
Emanuel S. S.,	2 20
Lincolnton,	4 50
Lloyds S S.,	3 15
Mt. Olive,	1 00
Mrs. Alex. Sinclair, Charlotte,	5 00
Prof. E Semple, Charlotte,	10 00
Rev. G. S. Leeper, Gastonia,	2 00
Several Chs. per Rev. R. P. Wyche,	23 52
Dr. Luke Dorland, Hot Springs,	20 00
Mrs. L. L. Boardman, Tryon City,	1 00
Total,	90 56

Yadkin Presbytery.

Booneville,	7 00
Gold Hill,	1 60
John Hall Chapel,	25 00
Lillington,	1 36
Mt. Tabor,	3 50
Mocksville, 2d,	2 17
Salisbury,	5 05
Statesville, 2d,	3 61
Winston,	2 42
Rev. J. H. Crawford, Mocksville,	1 25
Mr. Lewis Bailey, Lillington,	25
Total.	53 21

SYNOD OF CHINA.

Dr. A. P. Happer, Canton,	$10 00
Dr. C. W. Mateer, Chefoo,	100 00
Rev. W. J. McKee, Ningpo,	25 00
Rev. C. Leaman, Nanking,	51 00
Rev. D. C. McCoy, Pekin, 2d,	11 00
J. B. Neal, M. D.,	25 00
Total,	222 00

SYNOD OF COLORADO.

Boulder Presbytery.

Boulder,	5 00
Cheyenne L. S.,	22 00
" Church,	64 55
Fort Collins L. M. S.,	41 20
" " S. S.,	13 28
" " Ch.,	45 52
Greeley,	35 00
Longmont S. S.,	15 00
" Church,	55 00
Otis,	10 77
Rawlins,	25 00
Wray and Yuma,	3 00
Rev. Wm. Marshall, Yuma,	1 00
Total,	336 32

Denver Presbytery.

Brighton,	10 00
Denver Central,	1000 00
" Capitol Av. Ch. & S. S.,	20 25
" 23d Ave.,	100 00
" Westmin'r,	30 00
Total,	1160 25

Gunnison Presbytery.

Leadville S. S.,	17 25
Tabernacle,	15 00
Total,	32 25

Pueblo Presbytery.

Canon City,	500 00
Colorado Springs,	229 97
Durango,	24 50
La Junta S. S.,	8 84
" " Church,	5 73
Las Animas,	7 05
Mesa Ch. and S. S.,	206 00
Monte Vista S. S.,	3 00
Monument,	8 00
Pueblo,	276 56
Trinidad, 1st S. S.,	2 75
" 1st Ch.,	27 25
Mr. Geo. H. Stewart, Colorado Springs,	506 25
Total,	1797 90

Santa Fe Presbytery.

Albuquerque,	$100 00
Jemes,	5 00
Laguna,	5 00
Las Cruces,	5 50
" Spanish,	5 50
Las Vegas,	155 00
Ocate,	6 50
Pajarito,	5 00
Phœnix S. S.,	6 00
" Church,	26 60
Sacaton,	5 00
Socorro S. S.,	4 50
" Church,	14 90
Tombstone,	5 00
Total,	349 50

Miscellaneous.

J. B. Irvine, St. Francis, Col.,	100 00
Mrs. M. L. Irvine, St. Francis, Col.,	10 00
	$110 00

SYNOD OF COLUMBIA.

Alaska Presbytery.

Howkan,	5 00
Total,	5 00

East Oregon Presbytery.

Weston,	5 00
Total,	5 00

Idaho Presbytery.

Davenport,	3 00
Lewiston,	3 80
Rathdrum,	3 00
Spokane Falls,	128 70
" " Cent'l	10 50
Summerville,	2 00
Union,	10 16
Waitsburg,	5 00
Walla Walla,	15 00
Rev. G. L. Deffenbaugh, Coeur d'Alene,	5 00
Total,	186 16

Oregon Presbytery.

Albany,	25 00
Albina,	25 00
Ashland,	5 00
Astoria S. S.,	22 05
" Church,	27 95
East Portland,	42 60
Eugene City,	20 00
Gervais,	8 00
Independence,	4 00
Jacksonville,	15 00
Linkville,	10 00
Marion,	7 00
Medford,	8 00
Oakland,	7 00
Phœnix,	$15 00
Pleasant Grove,	3 25
Portland, 1st,	1440 66
" 4th,	10 00
" Calvary,	1445 05
" St. John's S. S.,	7 00
" St John's Church,	11 25
Roseburgh Ch. & S. S.,	1 60
Tualitin Plains,	16 00
Wilber,	3 00
McCoy,	4 25
Rev. A. G. Boyd, Dayton,	5 00
Mr. C. S. Tolles, Canyon City,	10 00
Total,	3198 66

Puget Sound Presbytery.

Aberdeen Station,	14 00
Chehalis S. S.,	1 27
" Church,	9 00
Claquato,	1 86
Cosmopolis,	11 00
Ellensburgh,	10 45
Gig Harbor and Rosedale,	28 00
Hoquiam,	11 00
Nooksack,	29 00
North Yakima,	20 00
Olympia,	34 35
Port Townsend,	5 85
Renton Ch. & S.S.,	10 00
St John's,	15 00
San Juan,	5 00
Seattle S. S.,	3 00
Sumner S. S.,	16 00
" Church,	9 00
Tacoma, 1st,	512 87
" 2d,	16 85
Union Ridge,	16 50
Vancouver Mem'l,	10 00
Total,	790 00

SYNOD OF ILLINOIS.

Alton Presbytery.

Alton,	70 50
Belleville S. S.,	9 00
" Church,	14 81
Carlinville S. S.,	12 00
" Ch.,	43 00
Carrollton,	42 00
Chester S. S.,	20 00
" Church,	20 00
Collinsville S. S.,	17 50
" Ch.,	101 25
Greenfield,	10 00
Hillsboro,	23 00
Jerseyville,	6 00
Lebanon,	12 15
Litchfield,	50 00
Moro S. S.,	7 00
Salem, German,	13 25
Sparta,	50 30
Troy Ch. and S. S.,	6 10
Upper Alton,	$4 00
Virden S. S.,	11 81
Whitehall,	12 31
Woodburn, Ger. S S.	5 00
" Ger. Ch.	11 00
Yankeetown S. S.,	8 05
Zion, German,	18 50
Anon,	1 00
Mrs. A. R. Edwards, Bunker Hill,	3 00
Rev. E. L. Williams, Rochelle,	7 63
Mrs. M. J. Quingley, Dorchester,	1 50
Rev. R. G. Ross and family, Baldwin,	25 00
Total,	636 66

Bloomington Presbytery.

Bloomington, 2d,	500 00
Cayuga,	2 50
Champaign,	128 00
Chenoa,	10 00
Clinton S. S.,	20 00
" Church,	187 75
Danville S. S.,	15 00
El Paso,	21 29
Gilman S. S.,	10 00
" Church,	25 50
Jersey,	10 00
Minonk,	34 05
Normal S. S.,	1 42
" Church,	22 58
Urbana S. S.,	4 75
Watseka,	10 00
Wellington S. S.,	1 73
Wenona,	37 00
Mrs Jno. Kidd, Bloomington,	5 00
Rev. M. R. Paradis, Urbana,	5 00
Rev. D. A. Wallace, Sannemin,	5 00
Mrs. S. J Taylor, Argenta,	1 00
Total,	1057 57

Cairo Presbytery.

Anna,	58 00
Bridgeport S. S.,	1 00
Cairo,	14 00
Carbondale,	28 00
Carterville,	10 00
Centralia,	6 50
Cobden,	27 80
Du Quoin,	5 80
Enfield,	40 00
Fairfield,	61 18
Flora S. S.,	3 20
Friendsville,	3 00
Golconda S. S.,	2 00
" Church,	21 00
Grand Tower,	3 55
Harrisburg S. S.,	5 02
McLeansboro,	5 00
Metropolis S. S.,	5 00
" Church,	10 00
Mt. Vernon,	96 53
Murphysboro,	7 50
Olney S. S.,	16 26
Richview,	6 00
Salem,	2 00

Shawneetown,	$1 00
Tamaroa,	4 00
Wabash,	10 00
Total,	453 34

Chicago Presbytery.

Bloom,	23 00
Chicago, 1st,*	395 00
" 1st German,	10 00
" 2d M. M. S.,	10 00
" 3d,	159 41
" 4th,	427 35
" Covenant,	190 00
" Holland,	6 00
" Hyde Park,	4 00
" Jefferson Park,	267 00
" Normal P'k,	6 00
" River Park,	13 00
Evanston,	1000 00
Glenwood,	10 00
Herscher,	4 00
Itaska,	4 00
Joliet, 1st S. S.,	25 00
" 1st Church,	31 75
Kankakee, 1st,	90 26
Lake Forest, 1st,	1000 00
Lakeview,	27 07
Manteno S. S.,	6 00
Maywood,	5 75
Oak Park S. S.,	21 79
" Church,	479 33
Waukegan,	65 00
Wheeling, German,	27 00
Will,	5 50
Wilmington,	40 60
A Friend,	10 00
Mrs. A. M. D.,	5 00
W. A. Douglass, Esq.,	10 00
Geo. A. Abbs,	5 00
Sabra Brintnall,	40 00
G. C. Burton,	50 00
Robt. Clark,	103 00
H. J. Coon,	100 00
Wm. Curree,	50 00
Wm. P. Dunn,	10 00
Wm. C. Gray,	103 00
E. J. Hill,	15 00
Mrs. G. S. Hubbard,	20 00
J. P. and W. P. Ketcham,	25 00
Iretus R. Krum,	25 00
C. McLennan,	50 00
Brice A. Miller,	103 00
Miss Julia A. Moore,	5 00
Miss Minnie Neilson,	10 00
H. T. Pardee,	50 00
J. R. Payson, Jr.,	10 00
H. M. Sherwood,	25 00
B. A. Ulrich,	5 00
J. S. Vredenburgh,	50 00
Lyman Ware,	5 00
Cash,	142 06
Cash through Rev. W. G. Woodbridge,	2851 74
Rev. Wm. E. Cort, Arlington Heights,	10 50
M. Gilchrist, Graysville, Iowa,	2 50
Total,	8211 61

*In addition, a pledge of $10,000 by Mrs. Daniel E. Jones.

Freeport Presbytery.

Belvidere,	$32 00
Cedarville,	18 75
Freeport, 1st,	100 00
Galena, 1st S. S.,	20 50
" 1st Church,	100 75
" South,	827 00
Hanover,	45 00
Marengo,	28 57
Middle Creek,	82 00
Oregon S. S.,	1 92
Ridgefield,	31 70
Rockford, 1st,	50 00
" Westminster S. S.,	12 59
Winnebago,	51 49
Rev. W. A Reinhard, for sundry donors, Forreston, Ill,	43 50
Rev. J. R Smith, Pleasant Valley,	1 00
Mr. A. Brohn, Hebron,	1 00
Total,	1447 77

Mattoon Presbytery.

Arcola S. S.,	4 00
" Church,	13 50
Ashmore,	10 00
Beckwith Prairie,	6 75
Bethel,	26 50
Charlest'n Ch. & S.S.,	52 10
Dudley,	10 00
Effingham S. S.,	6 00
Grandview,	9 00
Hebron,	25 00
Kansas,	15 00
Mattoon,	48 00
Morrisonville,	5 00
Neoga,	7 25
Palestine,	5 25
Paris,	35 00
Pleasant Prairie,	5 20
Robinson S. S.,	13 83
" Church,	27 00
Shelbyville S. S.,	10 00
" Church,	40 00
Taylorville S. S.,	5 00
Tower Hill,	25 00
Tuscola, S. S.,	10 00
Vandalia S. S.,	41 74
West Okaw,	7 00
Total,	463 12

Ottawa Presbytery.

Au Sable Grove,	12 12
Aurora S. S.,	20 00
" Church,	37 88
Earlville,	10 00
Grand Ridge,	10 50
Granville,	2 00
Mendota,	155 62
Oswego S. S.,	1 93
" Church,	6 40
Park (Streator,	64 50
Paw Paw,	20 00
Plato, 1st,	12 00
Rochelle,	68 23
Sandwich S. S.,	25 00
Troy Grove,	5 25
Union Grove	5 50
Waltham,	30 36
Total,	487 29

Peoria Presbytery.

Altona,	$5 00
Canton S. S.,	87 50
" Church,	84 52
Deer Creek,	10 00
Delavan,	17 88
Elmira,	47 00
Eureka,	56 13
Farmington,	22 00
French Grove,	5 00
Galesburgh S. S.,	20 00
" Church,	411 88
Green Valley,	13 00
Ipava,	5 00
John Knox,	5 00
Knoxville,	110 35
Lewistown,	75 95
Limestone,	14 00
Low Point,	75 00
Peoria, 1st, S. S.,	31 16
" Bethel,	5 35
" Calvary,	59 36
" Grace,	60 75
Princeville S. S.,	22 00
" Church,	100 18
Prospect,	60 00
Salem S. S.,	5 00
" Church,	3 00
Washington,	100 20
Yates City,	65 25
A Few Brethren, Astoria,	4 00
Mrs. M. A. Gordon, Galesburg,	2 00
"M.,"	56
Rev. H. V. D. Nevius, Peoria,	5 00
Total,	1589 02

Rock River Presbytery.

Aledo,	16 00
Arlington S. S.,	6 80
Ashton,	38 52
Calvary,	6 00
Center,	71 50
Dixon,	66 65
Edgington,	206 00
Garden Plain,	28 00
Genesco S. S.,	7 16
" Church,	11 00
Hamlet,	13 38
Malden,	100 00
Milan,	20 00
Millersburgh,	16 75
Morrison,	160 00
Newton,	36 00
Peniel,	26 25
Perryton,	2 85
Pleasant Ridge,	24 52
Princeton S. S.,	10 28
" Church,	192 00
Rock Island, B'dway,	64 10
Sterling S. S.,	8 40
" Church,	440 25
Viola,	12 00
Woodhull,	9 00
Rev. H. W. Fisk, Joy,	5 00
Miss Maggie N. Moore, Kewanee,	5 00
Mr. R. E. Robinson, Albany,	5 00
Total,	1607 88

Schuyler Presbytery.

Augusta,	$120 00
Burton, Mem'l S.S.,	10 00
" " Ch.,	15 00
Camp Creek,	33 00
Camp Point,	28 00
Carthage,	30 05
Clayton,	35 75
Ebenezer,	46 15
Ellington, Mem'l,	20 10
Elvaston,	27 05
Fountain Green,	6 51
Hamilton S. S.,	2 63
Hersman,	50 00
Kirkwood,	7 50
Liberty,	4 30
Macomb,	180 00
Monmouth S. S.,	50 63
" Church,	163 00
Mt. Sterling S. S.,	12 00
" Ch.,	53 52
Nauvoo, German,	5 00
New Salem,	33 00
Olive,	19 00
Oquawka Ch. & S.S.	60 25
Perry,	24 00
Plymouth,	1 11
Prairie City,	100 00
Quincy, 1st,	155 00
Rushville,	200 00
Salem, German,	41 00
Walnut Grove and Shiloh,	21 00
Wythe S. S.,	6 50
" Church,	15 60
Total,	1576 65

Springfield Presbytery.

Decatur S. S.,	36 21
" Church,	190 51
Farmington,	22 00
Irish Grove,	39 00
Jacksonville, Westminster,	210 31
Lincoln,	13 80
Macon, Ch. & S. S.,	19 45
Mason City,	30 13
N. Sangamon S. S.,	2 44
" Ch.,	34 50
Pisgah,	147 50
Pleasant Plains,	4 50
Springfield, 1st,	151 00
" 3d,	50 00
Sweet Water,	9 00
Unity,	60 50
Virginia,	67 00
Winchester.	6 50
Henry B. Rankin, Athens,	25 00
Rev. W. L. Tarbet, Pisgah.	10 00
W. D. Ward, Springfield,	1 00
"Anon," Jackson'e,	10 00
Total,	1140 35

SYNOD OF INDIA.

C. G. Williamson, India,	$16 60
Rev. G. W. Seiler, Sangli,	25 00
Mrs. J. H. Orbison, Nowlukha, Lahore,	50 00
Total,	91 60

SYNOD OF INDIANA.

Crawfordsville Presbytery.

Bethany,	206 00
Clinton S. S.,	9 00
Covington, 1st.,	2 25
Crawfordsville,	
Center,	159 10
Dayton,	40 00
Delphi S. S.,	30 60
Frankfort S. S.,	66 39
Judson,	8 00
Ladoga Ch. & S. S.,	5 00
Lafayette, 1st S. S.,	30
" 1st Ch.	50 54
Lebanon, 2d S. S.,	25 00
Lexington,	572 00
Montezuma,	10 00
Newtown,	81 50
Pleasant Hill S. S.,	2 88
Rock Creek,	6 50
Rockfield,	6 50
Rockville,	75 10
Romney,	7 00
Sugar Creek,	30 50
Thorntown S. S.,	10 00
" Church,	19 50
Waveland,	60 71
Lady in Crawfordsville,	1000 00
Rev. J. A. Campbell, Frankfort,	10 00
Misses Mary & Clara Van Nuys, Lebanon,	5 00
Rev. T. D. Fyffe, Crawfordsville,	1 00
Total,	2500 37

Fort Wayne Presbytery.

Albion S. S.,	6 25
" Church,	37 00
Auburn S. S.,	7 00
Bluffton S. S.,	10 00
" Church,	5 00
Elhanan.	5 24
Fort Wayne, 1st,	2337 00
" 2d, S.S.	7 00
" 3d, S. S.,	14 88
" 3d, Ch.,	105 00
Goshen S. S.,	23 82
Hopewell,	10 00
Huntingdon,	76 00
Kendallville,	13 80
Kingsland,	4 00
La Grange,	15 00
Lima,	40 39
Orland,	$5 00
Ossian,	31 50
Pleasant Grove,	13 50
Warsaw,	62 00
Waterloo S. S.,	3 00
Total,	2862 29

Indianapolis Presbytery.

Bainbridge,	4 00
Bloomington, Walnut Street,	19 00
Columbus S. S.,	2 35
" Church,	16 20
Danville, Main St. S. S.,	2 32
Edinburgh,	10 00
Franklin, 1st S. S.,	7 00
" 1st Ch.,	54 53
Greenwood S. S.,	10 00
" Ch.,	81 50
Hopewell,	66 00
Indianapolis, 1st,	1002 00
" 2d S. S.,	107 62
" 2d Ch.,	910 79
" 4th,	50 00
" 7th,	75 00
" 12th S.S.,	5 00
" Tabernacle	146 65
New Pisgah S. S.,	2 45
" Ch.,	17 55
Zionsville,	10 00
Miss M. D. Crane, Indianapolis,	10 00
G. L. McNutt, Indianapolis,	40 00
Total,	2649 96

Logansport Presbytery.

Concord,	18 12
Crown Point,	41 00
Goodland,	63 00
Hebron,	7 00
Logansport, 1st,	70 00
" Broadway,	183 39
Monticello,	23 67
Plymouth,	11 75
Remington S. S.,	3 15
" Church,	5 00
Rensselaer,	11 00
Rochester S. S.,	5 00
S. Bend, 1st S. S.,	100 00
" 1st Ch.,	20 00
" 2d S. S.,	40 60
Union, S. S.,	7 90
Valparaiso,	220 00
West Union,	5 50
Total,	836 08

Muncie Presbytery.

Elwood,	2 00
Hartford,	11 00
Hopewell,	5 00
Jonesboro,	10 73
La Gro,	21 55
Marion,	3 27
Muncie,	8 00
New Hope S. S.,	1 15
" Ch.,	25 00
Noblesville,	10 00
Peru S. S.,	10 83
" Church,	69 17
Shiloh,	9 00

Tipton S. S.,	$6 37
Union City S. S.,	1 64
" " Ch.,	4 00
Wabash S. S.,	10 00
" Church,	322 00
Winchester S. S.,	5 00
Rev. J. S. Craig, Noblesville,	10 00
Mrs. Polly Blood, Peru,	10 00
Total,	555 71

New Albany Presbytery.

Bedford S. S.,	10 00
" Church,	18 50
Beech Grove,	1 15
Hanover S. S.,	8 00
" Church,	75 00
Jeffersonville,	78 00
Madison, 1st,	208 93
" 2d,	76 40
Mitchell,	8 00
Mt. Vernon,	5 35
New Albany, 1st,	527 30
" 2d, S.S.	35 46
" 2d, Ch.	552 00
" 3d,	54 50
New Washington,	27 30
Salem,	5 00
Sharon Hill,	28 15
Smyrna,	15 00
Vernon S. S.,	20 00
Vevay,	3 00
Anon "X," Corydon,	30 00
S.W.Storey, Vernon,	25 00
Total,	1812 04

Vincennes Presbytery.

Brazil,	77 20
Claiborne,	8 00
Evansville, Grace,	520 00
" Walnut St.,	209 26
Koleen,	11 00
Mt. Vernon S. S.,	7 40
" Church,	27 30
Petersburg,	15 00
Poland,	7 00
Princeton,	52 00
Terre Haute, Central,	83 75
Vincennes S. S.,	5 50
" Church,	39 50
Washington,	20 00
Worthington,	17 00
Rev. B. Condit, Terre Haute,	100 00
Rev. R. Hawley, Terre Haute,	5 00
Total,	1204 91

White Water Presbytery.

Aurora S. S.,	4 50
Cambridge City,	2 00
Connersville, 1st,	250 00
" Ger.,	10 00
Dunlapsville,	12 00
Greensburgh,	81 25
Harmony,	5 00
Kingston,	12 50
Lawrenceburg Ch. & S. S.,	8 65
Liberty,	$60 00
Providence,	2 25
Richmond,	305 69
Rising Sun,	10 00
Rushville S. S.,	73 52
" Church,	119 45
Shelbyville S. S.,	32 47
" Church,	372 25
" German,	11 00
Union,	6 77
Henry Thompson & wife, Greensburg,	20 00
Mrs. Olive P. Tate, Connersville,	6 00
Total,	1405 30

SYNOD OF INDIAN TER.

Cherokee Nation Presbytery.

Barren Fork,	1 15
Pleasant Hill,	11 15
O-o-wala,	18 70
Park Hill,	8 25
Presbytery,	13 75
Total,	53 00

Choctaw Presbytery.

Atoka S. S.,	6 50
" Miss H.J.McCoy,	5 00
Wheelock,	26 00
" Sem., Pressley S. S.,	10 00
Total,	47 50

Muscogee Presbytery.

Wewoka,	30 55
Red Fork,	34 15
Tulsa,	4 95
Achena,	2 00
Muscogee,	15 00
Nuyarka,	15 00
Wealaka,	40 75
Rev. J. N. Diament,	25 00
Total,	167 40

SYNOD OF IOWA.

Cedar Rapids Presbytery.

Anamosa,	7 99
Andrew	5 00
Atkins S. S.,	3 50
" Church,	31 75
Bellevue S. S.,	8 36
Bethel,	4 83
Cedar Rapids, 1st.	5 00
Center Junction,	12 00
Clarence,	13 75
Clinton,	94 56
Marion S. S.,	$5 41
" Church,	18 00
Onslow,	7 00
Pleasant Hill,	40 20
Watkins,	12 50
Wheatland S. S.,	5 00
Wyoming,	27 63
"R.A.C." Cedar Ra's,	4 00
Total,	306 48

Council Bluffs Presbytery.

Adair,	4 00
Afton S. S.,	10 00
" Church,	28 60
Bedford,	14 00
Clarinda S. S.,	10 63
Corning,	60 00
Creston,	10 00
Emerson,	8 55
Essex,	1 75
Hamburg,	20 00
Imogene,	2 95
Lenox S. S.,	7 00
Logan,	21 00
Mt. Ayr,	41 00
Panora S. S.,	2 50
Red Oak,	27 85
Shenandoah,	34 75
Sidney,	8 00
Woodbine S. S.,	3 00
" Church,	13 45
Rev R. M. Coulter, Walnut,	1 00
Rev. T. K. Hunter, Griswold,	10 00
Total,	340 03

Des Moines Presbytery.

Adel S. S.,	5 00
" Church,	30 00
Albia S. S.,	2 69
" Church,	8 90
Colfax,	32 10
Dallas Center,	86 70
Des Moines, Westminster,	20 00
Dexter,	32 41
Earlham,	7 95
East Des Moines,	32 50
Grimes,	50 16
Indianola,	7 00
Knoxville,	12 00
Leighton,	4 25
Leon S. S.,	9 00
" Church,	6 00
Newton S. S.,	12 73
" Church,	12 73
Osceola S. S.,	10 56
Oskaloosa S. S.,	16 44
Russell,	17 70
Winterset,	190 35
Rev. M. Noerr, Leon,	5 00
Rev J. S Dickey, Russell,	5 00
Rev. F. A. Shearer. Dexter,	10 00
Total,	627 17

Dubuque Presbytery.

Bethel S. S.,	3 00
" Church,	8 00
Dubuque, German,	25 50
Frankville,	5 50

Hazleton,	$5 00
Jesup,	3 47
Lausing, 1st,	16 40
Oelwein,	5 00
Pine Creek,	10 60
Waukon, German,	20 00
"A. C.," Lime Spring,	2 00
Rev. A. Craig, Dubuque,	1 00
Total,	105 47

Fort Dodge Presbytery.

Ashton,	7 00
Battle Creek,	11 00
Calliope,	16 00
Carroll,	15 00
Cherokee,	53 00
Dana,	23 52
Emmett Co., 1st,	2 65
" Scotch,	2 50
Estherville,	4 52
Fonda,	15 00
Fort Dodge,	75 68
Glidden,	8 51
Grand Junction,	16 41
Ida,	11 50
Jefferson, S. S.,	3 00
" Church,	7 50
Le Mars,	42 50
O'Brien Co., Scotch,	7 00
Pennington,	50 00
Pomeroy,	22 15
Rolfe, 2d,	3 00
Sac City S. S.,	26 99
Sioux City,	400 00
Spirit Lake,	32 00
Vail,	21 71
Wheatland,	10 00
Mr. Z. C. Fleet, Storm Lake,	100 00
Rev. R. E. Flickinger, Fonda,	10 00
Total,	998 14

Iowa Presbytery.

Bloomfield S. S.,	11 67
" Church,	8 16
Burlington, 1st,	40 40
Croton,	6 00
Keokuk, Westmins'r S. S.,	9 52
" Westmins'r Ch., W. W.,	12 00
Kirkville,	10 00
Kossuth, 1st,	2 00
Mediapolis, S. S.,	7 00
Middletown,	27 50
Morning Sun S. S.,	17 00
" " Ch.,	24 15
Ottumwa,	27 54
Troy S. S.,	7 50
Union,	30 00
Wapello,	8 45
West Point,	5 50
Winfield,	8 00
Rev. Joseph Kerr, Fairfield,	10 00
Total,	272 39

Iowa City Presbytery.

Atalissa,	8 00
Bethel,	11 67
Brooklyn,	$36 00
Columbus, Central,	10 00
Davenport, 1st S. S.,	10 43
" 1st Ch.,	291 27
" 2d,	30 00
Deep River,	20 00
Fairview,	8 00
Hermon Ch. & S. S.,	3 50
Keota,	26 00
Ladora,	27 00
Le Claire,	20 00
Marengo,	30 50
Montezuma,	8 00
Muscatine, 1st,	66 00
Nolo,	1 30
Oxford,	11 00
Red Oak Grove,	12 50
Sigourney,	26 50
Summit S. S.,	8 02
" Church,	7 00
Tipton,	5 00
Unity,	6 00
Washington,	315 18
West Branch,	15 25
What Cheer,	10 05
Wilton Junction,	15 00
Mrs. Ann Nieman, Tipton,	10 00
Total,	1049 17

Waterloo Presbytery.

Cedar Falls S. S.,	5 55
" Church,	12 00
Cedar Valley,	5 00
Conrad,	5 00
Dysart,	5 00
East Friesland, Ger.,	6 00
Grundy Center,	21 03
Janesville,	17 00
Marshalltown S. S.,	15 00
Staceyville, Union,	2 00
Toledo S. S.,	4 01
Waterloo S. S.,	5 00
" Church,	25 00
"W. B."	5 00
Rev. A. Taylor, La Porte City,	10 00
Total,	142 59

SYNOD OF KANSAS.

Emporia Presbytery.

Agricola,	2 25
Argonia,	15 50
Belle Plaine,	125 56
Brainerd,	25 00
Burlingame S. S.,	3 05
" Church,	8 25
Caldwell,	42 13
Eldorado,	45 65
El Paso,	32 17
Emporia, 1st S. S.,	10 00
" 1st Church,	90 00
" Arundel Av.,	3 70
" Welsh S. S.,	5 00
" Westmin'r,	4 55
Eureka S. S.,	13 00
" Church,	10 00
Florence,	$10 50
Howard,	15 00
Hunnewell,	10 00
Maxson,	10 00
Mayfield,	39 50
New Salem,	28 00
Peabody S. S.,	8 54
" Church,	25 00
Sedan Ch & S. S.,	11 00
Silver Creek,	3 50
Slate Valley,	16 50
Walnut Valley,	3 00
Walton,	5 00
Wellington,	500 00
White City S. S.,	2 00
" Church,	10 00
Wichita 1st Ch.,	211 51
" Lincoln St., S. S.,	29 42
Wilsie,	10 00
Winfield,	50 00
Rev. O. J King, Marion,	10 00
Rev. Reuben Hahn, Harper.	5 00
Total,	1449 28

Highland Presbytery.

Atchison,	47 34
Baileyville,	5 00
Clifton,	15 53
Deer Creek,	2 00
East,	6 20
Hiawatha,	42 00
Highland S. S.,	2 50
" Church,	35 00
Holton, 1st S. S.,	10 00
" 1st Church,	10 00
Horton,	12 00
Irving,	6 00
Marysville,	23 00
Netawaka,	10 00
Neuchatel,	5 00
Oneida,	7 00
Troy,	6 00
Willis,	9 50
Mr. H. N. Pond, Troy,	5 00
Total,	259 07

Larned Presbytery.

Arlington,	5 00
Chase S. S.,	1 00
Garden City,	15 00
Great Bend,	8 50
Halsted,	28 90
Harper,	10 66
Hutchinson,	68 00
Medicine Lodge, S. S.	10 21
Pratt Center S. S.,	10 00
Rev. Geo E. Bicknell, Hartland,	5 00
Total,	162 27

Neosho Presbytery.

Cherokee S. S.,	5 00
Chetopa Ch. & S. S.,	76 86
Columbus S. S.,	1 20
Elk City,	3 40
Erie,	31 30
Fort Scott,	85 75
Garnett S. S.,	10 00

Humboldt,	$22 20
Iola,	55 00
Moran S. S.,	4 50
" Church,	6 00
Neosho Falls S. S.,	1 30
Oswego,	33 00
Ottawa,	60 00
Parsons,	120 94
Richmond S. S.,	3 42
Weir City S. S.,	6 02
Yates Center S. S.,	7 00
Rev. W. B. Chamberlain, Coffeyv'e,	1 00
Israel Brundage, Chetopa,	25 00
Total,	558 89

Osborne Presbytery.

Bow Creek S. S.,	1 50
" Church,	11 00
Grainfield,	2 10
Hays City S. S.,	5 00
Long Island,	3 00
Osborne S. S.,	3 00
" Church,	12 00
Phillipsburg S. S.,	7 40
" Ch.,	32 60
Russell,	4 00
Total,	81 60

Solomon Presbytery.

Abilene,	20 00
Belleville,	5 00
Bennington,	7 00
Cawker City,	3 50
Clyde,	20 00
Concordia,	100 58
Delphos S. S.,	3 85
Dillon S. S.,	1 40
Ellsworth,	21 50
Glasco,	5 86
Mankato,	40 00
Minneapolis,	9 50
Oxford,	3 00
Wilson,	40 00
Mr. R. G. Bracken, Glasco,	10 00
Rev. A. Glendenning, Keystone,	11 00
Total,	302 19

Topeka Presbytery.

Auburn,	40 60
Bethel,	26 75
Clay Center,	43 11
Clinton,	6 00
Edgerton S. S.,	2 53
" Church,	6 47
Junction City,	200 00
Kansas City,	26 14
Lawrence S. S.,	6 46
" Church,	50 00
Leavenworth, 1st,	830 00
Manhattan,	318 40
Mission Center,	19 00
Mulberry Creek, Ger.	20 25
North Topeka S. S.,	10 00
" " Ch.,	39 50
Oskaloosa,	12 75
Perry,	22 50
Riley Center, Ger.,	2 00
Rossville,	10 00
Sedalia,	$5 00
Sharon,	3 65
Spring Hill,	6 00
Topeka, 1st S. S.,	35 50
" 1st Church,	696 55
" 3d,	45 00
Vineland,	3 00
Wakarusa,	7 00
Wamego,	6 00
Wyandotte, W. M. S.	126 60
Rev. Matthias Wittenberger, Healy,	5 00
Total,	2661 76

SYNOD OF KENTUCKY.

Ebenezer Presbytery.

Ashland S. S.,	30 00
" Church,	100 00
Covington, 1st S.S.,	36 62
" 1st Ch.,	489 35
Dayton,	30 00
Ebenezer,	4 81
Falmouth,	34 40
Flemingsburgh,	179 78
Frankfort,	1000 00
Greenup S. S.,	3 00
" Church,	5 00
Lexington, 2d,	946 41
Ludlow,	36 17
Maysville,	164 00
Moorefield,	1 50
Mt. Sterling,	56 70
Murphysville,	3 65
New Concord,	42 25
Newport, Columbia St.	23 70
Paris,	75 00
Sharpsburgh S. S.,	18 00
" Ch.,	40 80
Rev. W. C. Condit, Ashland,	100 00
Mr. R. P. Ernst, Covington,	100 00
David and Wm. Hunter, Murphysville,	6 00
Total,	3527 14

Louisville Presbytery.

Bowling Green, 2d,	7 00
Cloverport,	5 00
Hopkinsville S. S.,	10 00
" Ch,	17 00
Kuttawa,	12 00
Louisville, 4th S. S.,	31 21
" Olivet,	200 00
" Warren Mem'l,	1386 40
New Castle,	10 00
Owensboro, 1st,	23 30
Penna. Run,	5 00
Pewee Valley S. S.,	10 50
" Ch.,	10 40
Pisgah,	3 15
Princeton, 1st, S. S.,	9 30
"C.H.R.," Louisv'e	1000 00
"Anon," Louisv'le,	4 55
Total,	2744 81

Transylvania Presbytery.

Burkesville,	$10 00
Concord,	3 00
Danville, 2d,	352 50
Harrodsburgh,	108 00
Lancaster,	24 20
Lebanon, 1st S. S.,	6 75
" 1st Ch.,	13 75
Livingston,	10 00
Danville Seminary	5 00
J. B. Woods & Sister, Sprout,	10 00
Mrs. P. A. D. Montgomery, Som'set,	10 00
Total,	553 20

SYNOD OF MICHIGAN

Detroit Presbytery.

Ann Arbor,	80 00
Brighton,	12 75
Detroit, 1st,	598 57
" Third Ave.,	175 00
" Central,	250 00
" Fort St.,	676 75
" Jeff'son Av.	1050 00
" Memorial,	452 13
" Trumbull Av. S. S.,	25 00
" Union S. S.,	29 63
" " Ch.,	40 00
" Westm'r S.S.,	28 78
Erin,	18 00
Howell,	68 00
Marine City,	5 25
Milford,	53 50
Mt. Clemens,	22 00
Plymouth,	8 42
" 2d Ch. & S.S.,	10 00
Pontiac,	102 00
Saline,	16 00
South Lyon,	16 25
Stony Creek S. S.,	6 00
" Ch.,	31 50
Unadilla,	3 00
Ypsilanti,	301 05
Rev. Maltby Gelston, Ann Arbor,	5 00
"One for whom Christ died,"	15 00
Total,	4099 58

Grand Rapids Presbytery.

Alanson and Crooked Lake,	3 50
Big Rapids, Westminster Church and Sunday-school,	21 24
Cadillac,	5 00
East Jordan,	20 00
Elk Rapids,	2 00
Evart,	10 00
Grand Haven, 1st,	32 00
Grand Rapids, 1st,	81 91
" Mission W'd	12 65
" West'r S S.,	27 36
" West'r Ch.,	122 65

Greenwood,	$16 70
Harbor Springs Ch. and S. S.,	22 20
Ludington,	17 00
Petoskey,	32 42
Pewamo,	5 00
Total,	431 63

Kalamazoo Presbytery.

Allegan,	40 00
Buchanan,	50 00
Kalamazoo, North,	5 00
Kendall,	15 00
Martin,	6 70
Niles S. S.,	15 10
Richland,	170 50
Schoolcraft S. S.,	3 00
" Ch.,	6 27
Sturgis,	61 00
White Pigeon S S.,	10 00
Rev J. A Ranney, Kalamazoo,	10 00
Total,	392 57

Lansing Presbytery.

Battle Creek,	60 81
Brooklyn S. S.,	1 32
" Church,	8 85
Concord,	14 00
Hastings,	5 00
Homer,	25 00
Jackson,	32 00
Lansing, Franklin St. S. S.,	4 10
" F'klin St. Ch.,	28 35
Marshall S. S.,	9 53
Mason,	20 00
Oneida,	6 00
Parma S. S.,	10 00
Stockbridge S. S.,	5 00
Tekonsha	82 26
Mrs J. D Lamatter, Brooklyn.	15 00
Mrs. E Willets, Lansing,	10 00
Total,	287 22

Monroe Presbytery.

Blissfield,	6 00
California S. S.,	2 00
Coldwater S. S.,	15 83
" Church,	15 80
Hillsdale,	27 80
Jonesville,	43 00
Manchester,	4 00
Monroe S. S.,	26 00
" Church,	98 50
Raisin,	12 50
Reading,	1 60
"M.," Tecumseh,	25 00
Total,	278 03

Saginaw Presbytery.

Allis,	6 00
Bay City,	151 94
Brookfield S. S.,	3 50
Calkinsville,	6 09
Caseville S. S.,	50
" Church,	8 55
Cass City,	8 68
Corunna S. S.,	$5 .2
East Saginaw, Washington Ave.,	15 00
Emerson,	40 00
Fenton,	22 25
Flushing S. S.,	3 00
Gaines,	3 00
Lafayette, 2d,	2 10
Laingsburg,	1 00
Linden S. S.,	1 50
Morrice,	60 00
Mundy S. S.,	9 00
Port Hope S S.,	11 77
Saginaw S. S.,	50 00
" Church,	13 00
Sand Beach S. S,	6 74
Vassar,	24 80
Westminster, W. Bay City,	70 00
Mrs. R. S. Marsh, Byron Center,	5 00
Rev. J. S. Lord, Laingsburg,	1 00
Rev. J. H. Phelps, Grayling,	5 00
Mr. D. L. Van Aiken, Hudson,	2 00
Rev. J. A. Wight, Bay City.	50 00
Total,	587 14

SYNOD OF MINNESOTA.

Mankato Presbytery.

Amboy,	10 00
Blue Earth City,	6 00
Jackson S. S,	5 95
Kasota,	8 37
Lake Crystal,	4 50
Madelia S. S.,	3 13
" Church,	17 00
Mankato,	112 62
Pipestone,	25 00
Redwood Falls,	50 00
St. James,	5 00
St. Peter's, Union,	54 00
Tracy,	23 50
Wells Ch. & S. S.,	48 00
Worthington, Westm'r Ch. and S. S.,	61 65
Windom,	8 00
Winnebago City,	10 00
Miss M. E. Wells, Redwood Falls.	1 00
Total,	453 72

Red River Presbytery

Angus,	3 00
Bethel and Knox.	56 00
Crookston,	13 65
Euclid.	2 36
Hallock, Northcote and Ridge,	5 00
Moorhead,	18 11
Sabin,	5 38
Scotland,	2 15
Warren,	5 00
Total,	110 95

St. Paul Presbytery.

Delano,	$8 00
Duluth, 1st, Miss. So.,	33 00
" 1st Church,	337 43
Eden Prairie,	9 00
Hastings,	40 00
Howard,	11 50
Litchfield,	22 62
Maple Plain,	10 00
McNair, Memorial,	3 00
Minneapolis, 1st,	436 03
" 5th,	40 00
" Andrew,	425 25
" Bethl'm,	41 00
" Franklin Ave.,	66 35
" Highland P'k S.S.	4 35
" Highland P'k Ch.,	37 50
" Shiloh,	14 07
" Stewart Mem'l,	13 00
" West'r,	7705 57
Oak Grove,	13 50
Red Wing,	17 55
St. Cloud S. S.,	20 95
" Church,	140 25
St. Croix Falls S. S.,	18 52
" Ch.,	20 60
St. James,	20 00
St. Paul Central,	11 50
" Dayton Av.,	227 05
" Goodrich Ave.,	73 30
" House of Hope S.S.	22 22
" House of Hope Ch.	1400 00
" North,	10 00
" Westmins'r,	3 00
Stillwater,	93 85
Taylor's Falls,	5 00
Rev. Wm. Campbell, and wife, Minneapolis,	25 00
Rev. Isaiah Faries, Minneapolis,	100 00
Rev. J. W. Hancock, Red Wing,	5 00
Mr. D. T. Ludwig, Minneapolis,	1 00
Mr. J. R. McLean, St. Paul,	1 00
Total,	11,497 96

Winona Presbytery.

Albert Lea,	187 20
" College,	13 00
Chatfield,	200 00
Chester,	5 00
Claremont,	6 15
Ebenezer,	5 00
Frank Hill, German,	6 00
Fremont,	30 00
Hokah,	5 00
Houston,	10 00
Kasson,	25 00
La Crescent,	5 30
Lake City,	100 00
Lanesboro,	5 00
Oakland,	5 00
Owatonna S. S.,	6 34
" Church,	15 00

Preston,	$25 00
Rochester,	165 35
Washington,	11 00
Winona, 1st,	107 50
" Ger. S. S.,	4 05
" Ger. Ch.,	11 00
Wyckoff,	2 25
Rev. Neil Currie, Cedar Mills,	5 00
Total,	960 14

SYNOD OF MISSOURI.

Kansas City Presbytery.

Brownington,	5 00
Clinton,	31 95
Creighton,	3 10
Deepwater,	6 00
Holden,	53 80
Independence S.S.,	15 00
Jefferson City,	62 75
Kansas City, 1st,	271 54
" 2d,	3343 47
" 4th S.S.,	10 00
" 4th Ch.,	15 00
" 5th,	57 20
" Hill Mem'l S. S.,	5 00
Knob Noster S.S.,	6 70
Montrose,	5 00
Nevada,	26 00
Osceola S. S.,	15 00
Raymore,	76 00
Rich Hill,	9 00
Salem,	50 00
Shackford,	7 50
Sharon, W. M. S.,	4 00
Tipton,	9 00
Warrensburgh,	24 00
Westfield Ch. & S.S.,	22 00
Mr. D. E. Entrekin, Independence,	500 00
Wm. M. McCoy, Independence,	100 00
Rev. Jos Platt, Kansas City,	20 00
Dwight K. Steele, Warrensburg,	10 00
Mr. Robt. Taylor, Lexington,	25 00
Total,	4789 01

Ozark Presbytery.

Ash Grove,	8 00
Bolivar,	5 40
Carthage S. S.,	6 60
" Church,	180 00
Ebenezer,	56 00
Eureka Springs S.S.,	6 20
" " Ch.,	80 00
Joplin,	15 00
Mt. Vernon,	5 00
Ozark Prairie,	10 00
Shiloh,	6 50
Springfield, Calvary S. S.,	25 00
" 2d Ch. & S. S.,	10 00
West Plains,	$9 00
White Oak,	2 00
Alice M. Howell, Springfield,	2 00
Total,	426 70

Palmyra Presbytery.

Canton,	11 00
Edina,	10 35
Kirksville,	35 00
Knox City,	5 00
La Grange,	7 00
Macon,	13 40
Milan S. S.,	6 00
Millard,	6 00
Newark,	3 40
New Providence,	5 20
Pleasant Prairie,	5 00
Salisbury Ch. & S.S.,	6 30
Wilson,	1 40
C. A. Jennings, Glasgow,	50
Rev. James Lafferty, La Clede,	2 50
Mrs. F. F. Lafferty, La Clede,	2 50
Rev. J. B. McKay, Knox City,	10 00
Total,	130 55

Platte Presbytery.

Akron,	15 00
Albany,	12 50
Avalon,	12 25
Bethel,	4 90
Cameron,	22 00
Carrollton,	35 25
Chillicothe,	6 67
Craig,	20 50
Gallatin,	8 75
Graham,	3 00
Grant City,	19 25
Hackberry,	12 00
Hamilton,	16 00
Hopkins S. S.,	8 00
" Church,	10 20
Jameson,	6 00
Knox,	3 75
Lathrop,	6 00
Lincoln,	7 50
Maryville S. S.,	1 00
" Church,	224 65
Mirabile,	4 00
Mound City,	9 00
New Point,	16 50
Oregon,	5 00
Parkville,	75 00
Rockport,	24 65
Rosendale,	20 70
Savannah,	56 50
St. Joseph, Westm'r,	300 00
Tarkio,	16 00
Union,	10 00
Rev. Wm. Reed, Trenton,	100 00
Rev. Wm. Reed (for several),	5 00
Total,	1097 52

St. Louis Presbytery.

Bethel, German,	61 75
Carondelet,	100 00
Elk Prairie,	$5 00
Emmanuel, Ger. S.S.,	5 50
" Ger. Ch.,	41 40
" & Zoar,	5 00
Ferguson Ch. & S.S.,	18 40
Ironton,	6 55
Kirkwood S. S.,	9 00
" Church,	85 55
Marble Hill,	5 00
Rock Hill,	12 61
Rolla, 1st,	5 00
St. Charles, 1st,	150 00
St. Louis, 1st,	432 23
" 2d S. S., & M.,	111 00
" 2d Church,	2100 00
" 2d German,	30 00
" Cote Brill'e,	100 00
" Glasgow Av.	30 31
" Lafayette P'k S. S. & M.,	260 30
" Lafayette P'k Church,	900 00
" Washington Ave.,	1048 60
" Westmins'r S. S.,	10 35
Washington, 4th St.,	13 10
Webster Grove S.S.,	27 55
Zoar S. S.,	10 25
" Church,	22 20
Dr. J. W. Allen, St. Louis,	25 00
Rev. J. A. Annin, Rolla,	10 00
Dr. R. A. Armstrong, Green City,	10 00
Mrs. Mary A. Dunn, St. Louis,	2 00
Mrs. L. A. Love, Liberty,	50 00
Total,	5703 65

SYNOD OF NEBRASKA.

Hastings Presbytery.

Beaver City S. S.,	6 25
" Ch.,	18 75
Edgar,	14 00
Hansen,	3 50
Hardy,	10 00
Marquette,	7 75
Nelson,	5 45
Ruskin,	6 50
Verona,	10 25
Wilsonville, Furnas,	9 00
Rev. J. Fleming and wife, Ayr,	5 00
Rev. H. K. Bushnell, Hastings,	5 00
Total,	101 45

Kearney Presbytery.

Ansley,	3 00
Broken Bow,	4 85
Buffalo Grove,	9 00
Burr Oak,	10 00
Central City,	7 58

Clontibret,	$15 00
Fullerton,	36 50
Gibbon,	3 00
Litchfield,	3 00
North Platte S. S.,	5 70
" " Ch.,	13 15
Plum Creek,	21 74
St. Edwards S. S.,	4 25
Shelton,	5 00
Wood River,	11 00
Rev. John K. Harris, Scotia,	4 00
Total,	156 77

Nebraska City Presbytery.

Alexandria,	42 00
Auburn,	27 30
Beatrice,	70 67
Blue Springs S. S.,	3 00
" Ch.,	1 50
Eureka,	9 50
Fairmont S. S.,	9 85
Hickman, German,	24 00
Hopewell,	10 00
Humboldt,	30 00
Lincoln S. S.,	87 00
" Church,	274 00
Plattsmouth S S.,	6 57
" Ch.,	119 50
Prairie Center,	2 00
Salem, S. S.,	5 54
Seward S. S.,	2 81
" Church,	5 80
Sterling S. S.,	2 68
" Church,	26 00
Tecumseh,	13 00
J. L. Edwards, Pawnee City,	5 00
M. K. Walker, Liberty,	2 00
Mrs. W. L. Wilson, Nebraska City,	1 00
Total,	780 22

Niobrara Presbytery.

Atkinson,	25 00
Cleveland,	3 61
Inman S. S.,	3 00
Niobrara S. S.,	1 00
O'Neill,	4 46
Wayne,	11 00
Total.	48 07

Omaha Presbytery.

Bellevue S. S.,	5 00
" Church,	50 00
Black Bird Hills,	4 00
Blair,	32 70
Columbus,	10 00
Craig,	20 00
Creston,	5 00
Decatur,	7 00
Fremont S. S.,	21 62
" Church,	17 20
Lyons S. S.,	8 00
Omaha, 1st S. S.,	106 00
" 1st Church,	911 94
" Ambler Pl'e S. S.,	2 50
" Castellar St.,	5 75
" North S. S.,	20 00
Omaha, Westminster S. S.,	$7 37
" Westminster Church,	18 00
Tekamah,	12 00
Wahoo Ch. & S. S.,	10 00
"Crete" by "C.H.C.,"	5 00
Rev. J. T. Copley, Omaha Agency,	10 00
Mrs. E. Peebles, Decatur,	5 00
Total,	1294 08

SYNOD OF NEW JERSEY.

Corisco Presbytery.

Benita,	10 00
Gaboon,	20 00
Ogove,	50 00
Total,	80 00

Elizabeth Presbytery.

Basking Ridge,	125 00
Clarksville,	26 00
Clinton,	292 00
Connecticut Farms,	28 00
Cranford,	34 80
Dunellen,	47 10
Elizabeth, 1st,	717 22
" 1st Ger.,	23 00
" 2d,	208 14
" Madison Ave.,	23 08
" Marshall St. S. S.,	25 50
" Marshall St. Church,	35 63
" Westm'r,	295 87
Lamington,	172 00
Lower Valley,	41 00
Metuchen,	70 01
New Providence,	15 00
Perth Amboy S. S.,	103 74
" Ch.,	100 00
Plainfield, Crescent Ave.,	1582 00
Pluckamin,	100 00
Rahway, 1st S. S.,	20 00
" 1st Ch.,	146 00
" 2d,	103 36
" German,	1 50
Roselle,	387 90
Springfield S. S.,	12 84
" Church,	204 10
Westfield,	122 56
Woodbridge,	180 00
Mr. Hazard,	5 00
"Evangelist" at P. A. House, Perth Amboy,	5 00
Mrs. E. C. Hooper,	3 00
"Tithe of Inher.,"	100 00
"Tithe of Inc.,"	100 00
Total,	5756 35

Jersey City Presbytery.

Arlington S. S.,	$10 00
" Church,	121 54
Hoboken, 1st,	32 00
Jersey City, 1st,	205 00
" Bergen, 1st,	802 00
" Clarem't,	25 00
" Scotch S.S.,	10 00
" " Ch.,	108 00
Norwood,	55 00
Paterson, 1st S. S.,	14 47
" 1st, Church,	100 00
" 2d, "	51 56
" B'dway, Ger.,	27 45
" Westm'r,	19 00
Rutherf'd Park S.S.,	26 00
" " Ch.,	500 00
West Hoboken S.S.,	42 72
" " Ch.,	43 22
Total,	2192 96

Monmouth Presbytery.

Allentown,	100 00
Asbury Park S. S.,	5 65
" Church,	40 00
Barnegat,	16 00
Beverly,	392 51
Burlington,	382 20
Calvary (Riverton),	34 41
Columbus,	25 00
Cranbury, 1st,	153 00
" 2d,	100 00
Cream Ridge,	15 75
Farmingdale,	6 19
Forked River,	15 00
Freehold, 1st S. S.,	41 70
" 1st Ch.,	515 30
Hightstown,	40 20
Holmanville,	75 00
Hope Chapel,	27 00
Jamesburgh,	300 00
Keyport,	5 54
Lakewood S. S.,	12 72
" Church,	137 65
Long Branch S. S.,	15 00
Manalapan,	11 32
Manchester,	32 00
Matawan,	127 24
Moorestown S. S.,	7 00
Ocean Beach,	40 60
Oceanic,	94 00
Plattsburgh,	131 00
Plumstead,	10 00
Point Pleasant S.S.,	15 00
Providence S. S.,	8 50
" Church,	5 00
Red Bank,	50 00
Sayreville, German,	2 00
Shrewsbury,	260 00
Tennent,	36 03
Tom's River,	103 00
Tuckerton,	2 00
Mrs. C. A. Bullock, M... ...oly,	30 00
The Misses Scott, Jacksonville,	1 00
"Timothy,"	2 00
F. R. Harbaugh, Red Bank,	5 00
Total,	3427 51

Morris and Orange Presbytery.

Berkshire,	$3 00
Boonton,	125 00
Chatham,	740 00
Chester S. S.,	20 00
" Church,	64 00
Dover,	433 53
" Welsh,	9 27
East Orange, 1st,	608 42
Flanders,	87 00
Hanover,	192 20
Mendham, 1st,	102 30
Mine Hill,	7 00
Morristown, 1st S.S.,	122 80
" 1st Ch.,	622 63
" South St.	1010 41
Mt. Freedom,	10 68
Mt. Olive,	12 00
Myersville, German,	11 20
New Vernon,	111 22
Orange, 1st,	330 00
" 2d,	245 00
" Central,	2265 65
Rockaway S. S.,	40 81
" Ch.,	109 45
Schooley's Mt'n S.S.	5 80
" Ch.,	29 45
South Orange S.S.,	20 00
" Ch.,	97 00
St. Cloud,	86 00
Succasunna,	10 11
"A. M. T.," East Orange,	5 00
Mrs. Anna M. Trippe. East Orange,	2 00
Total,	7538 93

New Brunswick Presbytery.

Alexandria, 1st,	8 00
Amwell, 2d S. S.,	5 31
" 2d Church,	37 69
Bound Brook S. S.,	10 00
" Ch.,	50 00
Dayton,	13 00
Dutch Neck,	215 00
Ewing,	100 50
Flemington S. S.,	20 00
" Ch.,	108 00
Hamilton Square,	62 00
Holland,	17 17
Hopewell,	25 00
Kingston,	10 00
Kingwood,	6 50
Lambertville,	250 00
Lawrence,	163 35
Milford,	64 00
New Brunswick, 2d,	817 85
Princeton, 1st,	564 79
" 2d,	79 00
Stockton,	18 17
Titusville S. S.,	8 00
Trenton, 1st,	7145 10
" 2d,	60 00
" 3d S. S.,	40 00
" 3d Church,	760 00
" 4th,	71 00
" Prospect St. S. S.,	29 39
" Prospect St. Ch.,	314 06
Mrs. M. H. Chamberlain, Princeton,	10 00
Rev. J. H. Dulles, Princeton,	$25 00
Mrs. C. S. Scott, New Brunswick,	50 00
Total,	11157 88

Newark Presbytery.

Bloomfield, 1st,	19 00
" Westmin'r,	25 00
Lyon's Farms,	34 95
Montclair,	10 00
Newark, 1st,	809 00
" 2d,	755 00
" 3d,	15 00
" 6th,	80 00
" Bethany S.S.,	9 00
" Calvary,	193 50
" Central,	260 50
" High Street,	311 75
" Memorial,	189 00
" Park,	500 00
" Roseville,	343 33
" South Park,	185 25
" Wickliffe,	31 00
" Woodside,	35 00
"Anon,"	5 00
A Friend, Newark,	2 00
"Bloomfield,"	75 00
Lydia M. Storey, Nutley,	5 00
Total,	3893 28

Newton Presbytery.

Andover,	16 67
Asbury,	2 00
Belvidere, 1st,	173 00
" 2d S.S.,	150 00
" St. Paul,	10 00
Blairstown S. S.,	20 00
" Church,	864 60
Bloomsbury,	39 00
Branchville,	50 26
Danville S. S.,	10 00
Deckertown,	88 50
Delaware,	30 00
Hackettstown,	103 00
Harmony,	25 32
Newton S. S.,	27 74
" Church,	427 22
North Hardiston, Bethany S. S.,	8 75
Oxford, 2d S. S.,	14 36
" 2d Church,	56 15
Phillipsburgh, 1st,	270 00
" West'r,	17 09
Sparta,	10 00
Stanhope S. S.,	5 00
" Church,	2 75
Stillwater,	8 00
Washington,	10 00
Yellow Frame,	85 81
Pastor's Children (Oxford 1st),	1 40
Mary, Fannie & Julia Hedges, Newton,	50 00
Total,	2576 62

West Jersey Presbytery.

Atlantic City,	225 00
" Ger. S.S.,	5 00
Billingsport S. S.,	5 00
Blackwoodtown,	100 00
Bridgeton, 1st S. S.,	$20 00
" 1st Ch.,	221 13
" 2d,	31 25
Camden, 1st,	1105 00
" 2d Ch. & S.S.,	126 00
Cape Island,	75 00
Cedarville, 1st,	21 44
" 2d,	19 66
Deerfield,	34 67
Fairfield,	20 00
Gloucester City S S.,	7 60
Greenwich S. S.,	20 00
" Ch.,	146 00
Hammonton,	12 50
Janvier,	2 00
May's Landing S.S.,	5 00
" Ch.,	27 20
Millville S. S.,	9 00
" Church,	19 63
Pittsgrove,	40 00
Salem S. S.,	25 19
" Church,	524 81
Swedesborough S.S.	10 14
Wenonah S. S.,	50 00
" Church,	350 00
Williamstown,	35 03
Woodbury,	55 00
Woodstown,	31 00
Mrs. J. H. Doughty, Absecon,	1 00
Rev. G. S. Corwin,	100 00
"A Friend in N.J.,"	1000 00
Total,	4480 25

SYNOD OF NEW YORK.

Albany Presbytery.

Albany, 1st, M.B.,	12 00
" 2d,	342 00
" 3d,	500 00
" 4th,	1249 00
" 6th,	129 00
" State St.,	1721 74
" West End,	77 85
Amsterdam, 2d,	205 00
Ballston Spa,	65 00
Broadalbin,	7 75
Carlisle,	10 00
Charlton,	10 00
Corinth,	7 25
Esperance S. S.,	6 99
" Church,	36 32
Galway,	18 45
Gloversville,	82 00
Greenbush,	105 62
Jefferson,	4 36
Jermain, Mem'l,	10200 00
Kingsboro,	72 00
New Scotland,	15 00
Northampton,	3 40
Northville,	5 50
Rensselaerville,	20 00
Rockwell Falls,	22 75
Sand Lake,	15 00
Saratoga Spr'gs, 1st,	157 74
Schenectady, 1st,	499 71
West Galway,	7 38
West Milton,	3 25
West Troy,	5 75
Harry B. Conklin, Amsterdam,	5 00
Total,	15822 81

Binghamton Presbytery.

Afton,	$12 89
Bainbridge S. S.,	8 05
" Church,	33 95
Binghamton, 1st,	1620 00
" North,	75 86
" Ross Me'l,	20 00
" West,	400 00
Conklin,	9 00
Cortland,	189 50
Coventry, 2d,	15 00
Deposit S. S.,	20 00
McGrawville S. S.,	64 04
Smithville Flats,	22 69
Union S. S.,	2 16
" Church,	10 75
Waverly,	145 70
Whitney's Point,	2 70
Windsor,	16 50
Rev. J. Pattengill & Mr. W. McGibbon, Walton,	2 00
Total,	2670 79

Boston Presbytery

Antrim,	33 00
Boston, 1st, S. S.,	24 17
" 1st, Ch.,	118 12
" St. Andrews,	54 00
" Scotch Ch.,	5 00
East Boston,	30 00
Lawrence, German,	14 65
Lowell,	64 00
Newburyport, 1st S.S	26 34
" 1st Ch.,	144 00
Portland,	6 00
Providence S. S.,	10 00
" Church,	76 00
Quincy, So. Quincy S. S.,	8 00
Roxbury,	26 00
South Framingham,	5 75
Windham S. S.,	10 62
Woonsocket,	23 00
Worcester S. S.,	20 00
Rev. E. M. Kellogg, Manchester,	5 00
Messrs. Geo. A. Lyon & B. B. Vincent,	10 00
Rev. Donald McDougall, Taunton, Mass.,	2 00
Mrs. Niggins, Boston,	2 00
Widow of Pres. Elder, West Newton, Mass.,	2 00
Total,	719 65

Brooklyn Presbytery.

Brooklyn, 1st,	2940 04
" 2d,	600 00
" Duryea S.S.	11 00
" " Ch.,	118 00
" F'klin Av.,	25 00
" Lafayette Av. S. S.,	225 19
" Mem'l S.S.	101 12
" " Ch.,	192 26
" Ross St.,	535 16
" Siloam S.S.	6 87
" So 3d St., E D,	311 50
Edgewater, 1st,	358 59
Mt. Olivet,	$10 02
West New Brighton,	
Calvary,	102 40
"Anon,"	300 00
Mrs. L. M. Gilmore, Brooklyn,	25 00
Mrs. S. B. Van Amringe, Brooklyn,	5 00
Rev. D. E. Finks, Brooklyn,	25 00
Rev. Dr. C. J. Jones, New Brighton,	25 00
K. L. Mately, B'klyn,	1 00
Mrs. E. O. Conger, Brooklyn,	5 00
Total,	5923 15

Buffalo Presbytery.

Alden,	35 00
Buffalo, 1st,	897 00
" Bethany,	100 00
" Calvary,	196 75
" Central S.S.,	41 28
" " Ch.,	1150 00
" Covenant,	10 00
" East,	35 00
" Lafay'te St.,	317 13
" North,	1235 00
" Wells St. S.S.	11 00
" " St Ch.,	15 00
" West Side,	44 00
" Westmin'r,	1662 45
Conewango,	15 00
East Aurora S. S.,	22 00
East Hamburgh,	19 00
Ellicottville,	10 00
Franklinville,	15 00
Jamestown,	100 00
Lancaster,	61 00
Olean,	134 00
Panama S. S.,	5 00
Portville,	716 00
Silver Creek,	115 00
Springville S. S.,	29 00
" Church,	28 20
Tonawanda,	50 00
Westfield,	148 30
Mrs. Frank Olden, Griffin Mills,	2 00
Rev. Dr. S. Cowles, Randolph,	5 00
Miss H. W. Patterson, Westfield,	100 00
Rev. T. N. Robinson,	25 00
Total,	7349 11

Cayuga Presbytery.

Auburn, 1st,	445 34
" Central,	209 40
Aurora,	202 69
Cayuga,	31 75
Dryden,	17 00
Fair Haven,	25 60
Genoa, 1st,	141 00
Ithaca S. S.,	11 42
" Church,	1083 30
Meridian S. S.,	55 69
Port Byron,	55 00
Scipioville,	11 00
Sennett,	6 00
Weedsport S. S.,	22 17
Miss Nellie L. McKinney,	5 00
Mrs. Silas McKinney, Auburn,	$10 00
Miss C. E. Williams, Ithaca,	5 00
"King's Daughter," Auburn	1 00
Total,	2338 36

Champlain Presbytery.

Au Sable Forks and Black Brook,	30 00
Beekmantown,	16 00
Chazy,	12 50
Fort Covington,	15 00
Keeseville,	92 85
Plattsburgh,	122 00
Port Henry,	59 15
Total,	347 50

Chemung Presbytery.

Big Flats,	106 00
Elmira, 1st,	202 82
" Lake St.,	223 81
Havana S. S.,	6 52
Hector,	4 00
Horse Heads,	6 50
Pine Grove and Tyrone,	5 00
Southport S. S.,	15 00
Spencer S. S.,	3 50
" Church,	12 20
Watkins,	143 43
Rev. F. S. Howe and wife, Burdett,	10 00
Total,	738 78

Chile Presbytery.

Rev. W. H. Robinson, Quillota,	25 00
Total,	25 00

Columbia Presbytery.

Ancram Lead Mines,	2 00
Ashland,	4 48
Canaan Center,	7 82
Durham, 1st,	14 70
East Windham,	2 00
Hudson,	533 18
Hunter,	5 00
Jewett,	114 50
Windham Centre,	23 00
Presbyter'n Sisters, Lebanon Center,	4 50
Mrs. J. R. Page, Canaan 4 Corners,	5 00
Total,	716 18

Genesee Presbytery.

Alexander,	15 00
Attica,	318 25
Batavia,	207 78
Bergen,	31 20
Byron,	30 00
Castile,	250 00
Corfu,	44 20
East Pembroke,	26 60
Elba,	45 00
Leroy,	100 00
North Bergen,	15 00

Oakfield S. S.,	$3 00
" Church,	5 00
Perry,	100 00
Tonawanda Valley,	6 00
Warsaw,	232 00
Total,	1429 03

Geneva Presbytery.

Canandaigua S. S.,	23 00
" Ch.,	77 00
Canoga,	8 50
Geneva, 1st,	302 78
" North,	506 00
Gorham,	17 00
Manchester,	46 20
Naples,	10 00
Oak's Corner,	16 00
Penn Yan,	367 47
Phelps	112 00
Romulus,	80 35
Seneca,	40 50
" Castle,	12 00
" Falls S. S.,	150 00
" " Ch.,	202 00
Trumansburgh S.S.	16 97
" Ch.,	53 03
Waterloo,	34 00
West Fayette,	12 25
Rev. Edwin Hall, Canoga,	5 00
Rev. S. Murdock, Oaks Corners,	10 00
Total,	2102 05

Hudson Presbytery.

Amity,	10 00
Centerville,	15 00
Chester S. S.,	16 00
" Church,	30 00
Circleville,	18 00
Clarkstown, Ger.,	10 00
Cochecton,	10 00
Florida, 1st,	50 00
Good Will,	110 00
Goshen,	387 00
Greenbush,	50 49
Hamptonburgh,	16 00
Haverstraw, 1st,	301 18
Hempstead,	9 00
Hopewell,	28 00
Livingston Manor,	3 00
Middletown, 1st,	330 70
" 2d,	400 00
Milford,	18 25
Monticello,	10 00
Monroe,	50 00
Nyack,	100 00
Port Jervis,	30 00
Ramapo,	422 00
Ridgebury,	18 75
Scotchtown,	41 00
Stony Point,	100 00
Unionville S. S.,	21 00
" Church,	26 00
Washingtonv'e, 1st,	75 00
West Town S. S.,	2 00
" Church,	82 00
White Lake,	10 00
Anton Kautsch,	4 40
Total,	2807 77

Long Island Presbytery.

Amagansett,	$16 00
Bellport,	30 00
Bridgehampton,	156 00
Cutchogue,	25 00
East Hampton,	182 50
Greenport,	16 00
Middletown S. S.,	3 19
" Ch.,	46 81
Moriches S. S.,	18 16
" Church,	125 22
Port Jefferson,	52 00
Sag Harbor,	51 00
Setauket,	60 00
Shelter Island,	110 60
South Haven,	5 00
Southampton,	545 00
Southhold,	20 00
West Hampton,	82 00
Yaphank,	13 00
Mrs M. E. Dorman, Quogue,	5 00
A Friend on L. I.	1 00
Total,	1563 48

Lyons Presbytery.

East Palmyra,	20 45
Galen S. S.,	20 00
Huron,	40 00
Junius S. S.,	3 00
" Church,	9 00
Lyons,	85 14
Marion,	9 00
Newark S. S.,	18 00
Ontario,	5 00
Palmyra,	6 50
Williamson,	4 75
Wolcott, 1st,	30 00
Rev. L. A. Ostrander, Lyons,	5 00
Total,	255 84

Nassau Presbytery.

Babylon,	45 00
Comac,	9 00
Freeport S. S.,	25 00
" Church,	175 00
Green Lawn,	21 77
Hempstead (Christ Church),	86 00
Huntington, 1st,	115 43
" 2d,	52 00
Islip,	124 86
Jamaica,	187 65
Newtown S. S.,	20 00
Northport S. S.,	19 00
Oyster Bay,	16 33
Roslyn S. S.,	10 00
" Church,	13 00
Smithtown,	10 00
Springfield S. S.,	9 00
Total,	939 04

New York Presbytery.

New York, 1st,	1208 72
" 1st Union,	87 96
" 2d German,	6 20
" 4th,	1000 45
" 4th Ave.,	1100 00
" 5th Ave.,	68271 25
" 7th,	50 00
" 13th St.,	515 00
New York, 14th St.,	$25 00
" Adams Mem'l	16 00
" Allen St.,	23 55
" Bethany S.S.,	38 82
" Ch.,	31 00
" Brick,	10667 00
" Brick Ch. Chapel,	108 00
" Calvary,	300 00
" Canal St.,	5 00
" Central,	48 30
" Covenant,	5000 00
" Emm'l Ch'l,	5 00
" Faith,	85 00
" French Eva'l	65 73
" Harlem,	1200 65
" Knox,	82 73
" Madison Av., S. S.,	51 51
" Madison Av., Church,	171 15
" Mad'n Sq.,	10435 96
" Mt. Wash'n S. S.,	12 50
" Mt. Wash'n Church,	1193 25
" North,	800 00
" Park,	235 34
" Phillips S.S.,	50 00
" Ch.,	1025 10
" Prosp't Hill,	40 00
" Puritans,	117 00
" Rutgers S.S.,	10 00
" Ch.,	500 00
" Scotch,	1350 00
" Sea & Land,	23 55
" Shiloh,	12 10
" Spring St.,	235 00
" Tremont,	45 00
" Univ'y Pl'e,	5406 76
" Was'n H'ts	1211 80
" West,	3935 65
" Westm'r,	300 82
" W. 23d St.,	1085 50
" W. 51st St.,	15 00
" West End,	25 00
" Zion Ger.,	15 14
Mr. Robt. Barbour, New York,	100 00
Mrs. M. L. Brown,	5 00
Mr. S. B. Brown, N. Y.,	62 50
Rev. C. J. Collins, N. Y.	75 00
Through N. Y. *Evangelist*,	1000 00
Mr. E. E. Francis,	25 00
Mrs. "A. N. G.,"	15 00
Mr. "H.," N. Y.,	100 00
Rev. E. P. Hammond, Vernon, Conn.,	1 00
Interest,	37 00
S. Jones, N. Y.,	5 00
Mr. H. D. Naudain, N. Y.,	10 00
Mr. A. Milne, N. Y.,	500 00
"F. S. P.," N. Y.,	50 00
Meeting 1st Ch.	116 92
Meeting Brick Ch.,	461 30
Dr. Wendell Prime, N. Y.,	100 00
Mrs. Catherine S. Trow, N. Y.,	50 00
'Boy of Ten Years,"	1 00
H. B. Judd, N. Y.,	10 00
"C. A. H.," N. Y.,	1000 00
Total,	121969 21

Niagara Presbytery.

Albion Ch. & S. S.,	$288 81
Barre Center,	17 00
Carlton,	8 00
Holley,	45 35
Knowlesville,	46 50
Lewiston,	23 00
Lockport, 1st S. S.,	50 00
" 1st Ch.,	50 00
Lyndonville,	5 00
Mapleton,	17 37
Medina,	156 50
Niagara Falls,	381 75
Somerset S. S.,	10 18
" Church,	62 82
Mrs Mary E. Wisner, Lockport,	5 00
Three Individuals at Lockport,	15 50
Total,	1182 78

North River Presbytery.

Amenia, South,	20 00
Bethlehem,	40 00
Cold Spring S. S.,	16 00
" Ch.,	52 00
Cornwall,	50 00
Freedom Plains,	19 50
Highland Falls,	25 00
Little Britain,	125 00
Malden,	2 00
Marlborough,	174 78
Matteawan,	75 00
Milton,	11 00
Newburgh, 1st,	1000 00
" Calvary,	504 50
" Union,	300 00
New Hamb'h (Wapp'ers Creek S. S.),	9 21
New Hamb'h (Wapp'ers Creek Ch.),	7 25
Pine Plains,	55 00
Pleasant Plains,	5 00
Pleasant Valley,	36 24
Poughkeepsie,	632 18
Rondout,	115 00
Friends in Poughkeepsie,	100 00
Mr. W. J. McCord, Wassaic, N. Y.,	5 00
Rev. Chas. H. Stone and wife and Mrs. Bristol, Cornwall, New York,	50 00
Total,	3429 66

Otsego Presbytery.

Cooperstown,	245 54
Delhi, 1st,	10 00
East Springfield, S.S.	5 50
" Ch.,	180 96
Gilbertsville,	32 50
Hobart,	37 70
Laurens,	2 00
Middlefield Center, S. S.,	10 50
Milford,	27 36
New Berlin,	8 50
Oneonta, (H.H.A.)	25 00
Otego,	3 00
Richfield Springs,	85 00
Stamford,	115 00
Total.	788 56

Rochester Presbytery.

Avon, Central,	$43 72
Brighton,	21 35
Brockport,	60 25
Caledonia S. S.,	25 00
Chili,	5 00
Dansville,	70 00
Geneseo, 1st,	16 50
Geneseo Village,	41 00
Honeoye Falls,	30 00
Lima,	33 71
Livonia,	30 00
Mendon Ch. & S.S.,	108 02
Mt. Morris S. S.,	12 89
" Ch.,	15 00
Pittsford,	16 00
Rochester, 1st,	703 60
" Brick,	125 00
" Central,	105 15
" St. Peter's S. S.	21 00
" " Ch.,	152 37
" Westm'r S.S.,	29 00
" " Ch.,	101 00
" Memorial,	7 25
" North,	100 00
Sparta, 1st,	30 09
" 2d S. S.,	19 00
Springwater,	30 00
Sweden,	73 00
Victor,	98 00
Webster,	20 00
Wheatland,	23 00
Rev. J. T. Backus, Jr., Victor, N.Y.,	50 00
Rev. J. F. Calkins, East Avon,	10 00
Mary A. Clark, Macedon Center,	1 00
Mrs. Mary A. Gaylord and family, Rochester, N. Y.,	5 00
Miss Margaret P. Cogswell, 226 E. Ave., Rochester,	10 00
Miss Mary A. McKenzie, Fowlerville,	2 50
Total,	2244 10

St. Lawrence Presbytery.

Adams S. S.,	15 41
" Church,	8 75
Brownville,	18 00
Canton,	24 00
Cape Vincent,	40 00
Carthage,	100 00
De Kalb June. S.S.,	6 16
Dexter.	4 50
Gouverneur,	43 00
Hammond,	89 00
Potsdam S. S.,	44 00
Rossie.	14 39
Sackett's Harbor S.S.	17 53
Watertown, 1st,	515 00
Rev. J. W. Hillman, Cape Vincent, N.Y	10 00
Total,	949 74

Steuben Presbytery.

Addison S. S.,	19 00
" Church,	151 52
Andover,	25 00
Angelica,	59 09
Arkport,	$13 35
Bath,	100 00
Campbell,	6 00
Canisteo,	32 00
Cuba,	20 00
Hornellsville,	41 75
Howard,	25 00
Jasper S. S.,	2 61
" Church,	34 25
Prattsburgh S. S.,	10 00
" Ch.,	5 00
Pulteney,	30 00
E. J. Osborne, Cuba,	2 50
Rev. John Waugh, Cohocton, N. Y.,	12 00
Total,	589 07

Syracuse Presbytery.

Baldwinsville.	50 00
Cazenovia,	307 07
East Syracuse,	20 00
Fulton S. S.,	25 00
Hannibal,	22 00
Liverpool,	50
Marcellus,	37 75
Mexico,	150 00
Oneida Lake,	3 75
Oswego, 1st.	25 00
Pompey,	20 00
Ridgeville,	8 50
Skaneateles,	91 24
Syracuse, 1st,	160 68
" 1st Ward S.S.,	12 69
" " Ch.,	265 01
" 4th,	72 27
" Park	261 00
" Westminster S. S.,	14 84
Mrs. M. Allen, Fulton,	5 00
Miss Achsah Seymour, Fulton,	1 00
Rev. J. E. Beecher, Otisco,	5 00
Rev. L. R. James, Liverpool,	5 00
James Waters,	25 00
Total,	1591 30

Troy Presbytery.

Argyle S. S.,	20 60
Cambridge,	27 87
Cohoes,	286 00
Glens Falls,	616 00
Green Island,	32 65
Hoosick Falls,	402 50
Johnsonville,	114 25
Lansingb'gh, 1st S.S.	56 59
" 1st Ch.,	110 00
" Olivet,	86 00
Malta.	20 00
Pittstown,	12 00
Salem,	73 84
Schaghticoke,	31 88
Stillwater, 1st S. S.,	3 00
" 1st Ch.,	7 00
Troy, 1st,	281 45
" 2d S. S.,	171 96
" 2d Church,	403 12
" 3d S. S.,	3 33
" 3d Church,	10 58
" Liberty St. S.S.,	4 75
" Mt. Ida Mem'l	41 25

Troy, Oakw'd Av. S.S.	$11 50
" " Ch.,	11 80
" Second St.,	3500 00
" Westminster,	30 00
" Woodside,	259 81
Warrensburg S. S.,	10 00
Waterford,	430 00
Whitehall,	125 00
A Friend in Lansingburg,	25 00
H. B. Silliman, Cohoes,	1000 00
"In Memoriam," Mrs. C. M. Haskell, Troy, N.Y.,	500 00
Miss L. M. Beaty, Jacksonville,	75 00
Miss M L. Beaty, Jacksonville,	80 00
Mrs. H. A. Travis, Whitehall,	50 00
Mr. G. N. Wilson, Troy, N. Y.,	20 00
Mrs. A. B. Fitch, Salem,	100 00
Total,	9047 73

Utica Presbytery.

Augusta,	14 30
Booneville S. S.,	10 25
" Church,	40 08
Camden,	17 00
Clinton,	250 00
Forestport & Alder Creek S. S.,	6 87
Holland Patent,	15 17
Ilion,	8 13
Kirkland,	5 00
Knoxboro S. S.,	34 75
Lowville,	115 00
New Hartford,	80 00
North Gage,	6 35
Norwich Corners,	5 00
Oneida S. S.,	33 91
" Church,	74 45
Oneida Castle,	40 00
Oriskany,	10 14
Rome,	174 31
Sauquoit,	41 02
Turin S. S.,	3 28
" Church,	9 00
Utica, 1st Church & S. S.,	1002 53
" Bethany S. S.,	36 63
" " Ch.,	275 00
" Memorial,	79 00
" Olivet,	12 18
Vernon,	15 00
Vernon Center S.S.,	4 37
" Ch.,	8 26
Verona,	13 50
Waterville,	263 65
Westernville,	25 00
Whitesboro,	43 00
Wolcott Memorial,	60 00
A Minister's Daughter, Gray, N. Y.,	2 00
Mrs. E. M. Gifford, Waterville,	1 00
Misses B. M. & P. R. White, Delta,	7 00
Mr. Thos. Williams, Vernon, N. Y.,	1000 00
Total,	3842 13

Westchester Presbytery.

Bedford,	$77 00
Bridgeport, 1st,	1000 00
Corona Union S.S.,	20 00
Croton Falls,	80 00
Darien,	42 25
Gilead S. S.,	10 00
" Church,	117 00
Greenburgh,	570 00
Hartford,	771 00
Huguenot Mem'l,	55 85
Irvington,	200 00
Katonah,	154 00
Mahopac Falls,	200 00
Mt. Kisco,	184 65
Mt. Vernon,	56 73
New Haven,	32 50
New Rochelle,	520 06
North Salem,	17 00
Patterson,	13 06
Peekskill, 1st S. S.,	61 00
" 1st Ch.,	589 00
" 2d,	76 00
Pleasantville (B.S.),	4 06
" Ch.,	4 22
Port Chester,	24 02
Rye,	600 00
Sing Sing S. S.,	70 00
" Church,	500 13
South East,	20 00
South East Center,	156 00
South Salem,	27 00
Stamford, 1st S. S.,	100 00
" 1st Ch.,	575 00
Thompsonville,	180 00
West Farms,	154 87
White Plains,	241 06
Yonkers, 1st,	1120 00
" Dayspring,	10 00
" Westm'r S.S.,	25 00
" " Ch.,	54 41
Yorktown,	45 00
Mr. J. J. Baldwin, Riverside,	10 00
Mr. A. O. Kirkwood, Yonkers,	10 00
Rev. Wm Patterson & Family, Pound Ridge, N. Y.,	42 00
Mrs. J. S. Seymour, Belle Haven Park, Greenwich, Conn.,	25 00
Miss Jane Ten Eyck, Yonkers,	10 00
Mrs. Eliz'h R. Walsh, Stamford, Conn.,	25 00
Miss S. Whaley, Riverhead, N. Y.,	5 00
Birthday Offering, "In Memoriam" per Mrs. M. L. Wheeler, Bridgeport, Conn.,	10 00
Total,	9144 28

Miscellaneous.

F. E. Duncan, Union Falls,	5 00
Total,	5 00

SYNOD OF NORTH DAKOTA.

Bismarck Presbytery.

Bismarck S. S.,	25 00
" Church,	15 00
Sterling,	5 00
J. O. Sloan, Glencoe,	5 00
Grandmother,	5 00
Total,	35 00

Fargo Presbytery.

Elm River,	2 00
Fargo S. S.,	11 78
" Church,	20 25
Hunter,	2 00
La Moure,	20 00
Lisbon,	41 65
Total,	97 68

Pembina Presbytery.

Bathgate	12 00
Emerado,	40 65
Grafton S. S.,	7 00
" Church,	6 00
Grand Forks,	100 00
Inkster,	27 79
Larimore S. S.,	15 57
West'r, Devil's Lake,	20 18
Flora C. Barr, Bottineau,	1 00
Rev. H. H. Brownlee Grafton,	20 00
Total,	281 19

SYNOD OF OHIO.

Athens Presbytery.

Amesville S. S.,	7 51
" Church,	10 95
Athens S. S.,	35 35
" Church,	348 30
Bashan,	6 25
Beech Grove,	6 00
Cross Roads,	3 00
Decatur,	11 10
Deerfield,	4 00
Logan S. S.,	2 42
" Church,	69 50
Marietta,	3 00
Middleport,	44 50
Nelsonville,	15 50
New Matamoras,	7 00
Pomeroy S. S.,	20 00
" Church,	11 50
Tupper's Plains,	21 65
Warren S. S.,	7 00
" Church,	6 00
Harriet L. Dunlap, Middleport,	100 00
Rev. C. C. Hart, Logan,	5 00
Mr. John T. Shedd, Marietta,	2 00
Total,	747 53

Bellefontaine Presbytery.

Bellefontaine S. S.,	$31 00
" Ch.,	238 75
Belle Center S. S.,	5 30
" Ch.,	35 00
Buck Creek,	66 00
Bucyrus S. S.,	35 10
" Church,	5 00
Crestline,	40 00
Galion,	54 13
Huntsville S. S.,	2 50
" Church,	11 20
Kenton,	30 00
Patterson S. S.,	1 77
" Church,	20 00
Spring Hills,	137 00
Upper Sandusky,	75 00
Urbana,	36 61
West Liberty,	37 76
Zanesfield,	4 00
Rev. R. W. Edwards, West Liberty,	5 00
Total,	871 12

Chillicothe Presbytery.

Bainbridge,	21 50
Belfast,	3 00
Bloomingburgh,	31 50
Bourneville,	18 50
Chillicothe, 1st S.S.,	35 00
" 1st W.M.S.,	1 00
" 1st Ch.,	462 79
" 3d Ch. & S.S.	55 00
" Memorial,	7 00
Concord,	46 80
French, Mowrystown S. S.,	7 00
Greenfield	52 77
Hamden,	10 00
Hillsborough,	179 35
Marshall S. S.,	4 00
Mt. Pleasant S. S.,	8 71
" Ch.,	25 42
New Petersburgh,	10 00
North Fork,	21 00
Pisgah,	35 00
South Salem,	60 00
Washington C.H.S.S.	10 15
" Ch.,	9 00
Waverly S. S.,	8 00
" Church,	22 00
Wilkesville S. S.,	5 75
" Church,	9 25
Wilmington,	15 63
Miss Eleanor P. Allen, Hillsborough,	2 00
Mrs. Amanda & Miss Emily Beard, Chillicothe,	2 00
Rev. J. G. Galbreath, Bell,	5 00
Mrs. M. C. Hopewell, Chillicothe,	20 26
"Friend," Hillsborough,	100 00
Total,	1304 38

Cincinnati Presbytery.

Avondale S. S.,	10 00
" Church,	827 89
Berea,	5 00
Batavia,	15 77
Bethel,	46 00
Bond Hill S. S.,	$11 00
" Ch.,	10 00
Cincinnati, 1st S.S.,	25 00
" 1st Ch.,	322 00
" 1st Ger.,	15 00
" 2d,	6002 90
" 2d Ger.,	20 00
" 3d Olivet Miss.,	8 00
" 3d,	100 00
" 4th,	165 00
" 5th S. S.,	37 74
" 5th Church,	70 31
" 6th Ch.,	42 65
" 7th Ch.,	439 50
" Cent. S. S.,	10 15
" Cent. Ch.,	176 35
" Cummin'e,	64 44
" Mt. Auburn S. S.,	103 35
" Mt. Auburn Church,	570 00
" Pilg. Chapel Ch. & S.S.,	25 00
" Poplar St.,	52 75
" Walnut H's	606 10
Cleves,	70 00
Clifton,	160 57
College Hill,	316 93
Delhi,	125 00
Glendale,	131 16
Goshen,	11 00
Harrison,	28 00
Hartwell,	23 00
Lebanon S. S.	12 00
" Church,	393 00
Loveland,	95 00
Madisonville,	16 62
Maple Grove,	2 00
Mason and Pisgah,	8 00
Monterey,	8 00
Montgomery S. S.,	3 15
" Ch.,	27 00
Morrow,	92 00
Mt. Carmel S. S.,	11 00
New Richmond S.S.,	20 00
Pleasant Run,	7 00
Sharonville,	6 03
Somerset,	9 00
Springdale,	80 00
Westwood S. S.,	5 00
" Church,	52 00
" German,	23 55
Williamsburgh,	19 00
Wyoming S. S.,	37 25
" Church,	333 81
"S.H.B.," Wyoming,	5 00
Dr. Montgomery Baxter, Nashv'e, Tenn.,	50 00
Mrs. Louise J. Cortelyou, Montgomery,	10 00
Mrs. J. H. Gill, R'ding,	5 00
Mr. J. A. Hallock, Lebanon,	1 00
Miss Jane Kemper, Ludlow Grove,	5 00
Rev. G. C. Heckman & Family, Avondale,	50 00
Mrs. M. M. Hair, Avondale,	100 00
Rev. L. D. Potter, Glendale,	25 00
Rev. J. H. Walter, Pleas't Ridge,	10 00
Lane Seminary,	70 50
H. B. Morehead, Walnut Hills,	$100 00
Mrs. R. H. Chidlaw, Cleves,	25 00
Macneale & Urban, Cin., "Safe,"	50 00
Total,	12414 47

Cleveland Presbytery.

Akron,	75 00
Ashtabula,	89 55
Cleveland, 1st S.S.,	102 71
" 1st Church,	2280 78
" 2d S. S.,	100 00
" 2d Church,	2000 00
" Calv'y Ch'l,	90 86
" Case Ave.,	12 00
" Euclid Av.,	733 10
" Wilson Av.,	5 71
" Woodl'd Av.	100 00
East Cleveland,	30 00
Guilford,	16 00
Northfield,	7 00
Orwell,	5 00
Rome S. S.,	2 00
" Church,	10 00
Solon S. S.,	2 65
" Church,	4 65
Willoughby,	40 30
Mrs. E. Bushnell, Cleveland,	2 00
One of the King's Daughters, Cleve'd,	1 00
Rev. P. E. Kipp, Case Ave., Cleveland,	50 00
Mrs. Montgomery, Oberlin,	5 00
Total,	5765 31

Columbus Presbytery.

Amanda S. S.,	4 16
Blendon,	25 00
Central College,	40 00
Circleville S. S.,	60 13
Columbus, 1st S. S.,	75 00
" 1st Ch.,	135 00
" 2d,	416 00
" Br'd St. S.S.	30 00
" 5th Ave.,	26 40
Greenfield,	2 00
Lancaster,	23 14
Lithopolis,	42 20
London,	90 89
Mifflin,	21 00
Rush Creek,	25 00
Scioto S. S.,	17 25
Total,	1033 17

Dayton Presbytery.

Clifton,	35 73
Collinsville,	19 40
Dayton, 1st,	2806 37
" 4th,	239 00
" Memorial,	50 00
" Park,	130 00
" 3d St.,	874 00
Eaton,	40 00
Fletcher,	21 00
Franklin,	26 00
Gettysburgh,	11 50
Greenville,	38 55
Hamilton,	182 75

Middletown S. S.,	$27 00
" Ch.,	100 00
Monroe,	4 00
New Jersey,	22 50
Osborn,	11 96
Oxford,	88 95
Piqua,	1307 75
Seven Mile,	35 00
South Charleston,	106 88
Springfield, 1st,	700 00
" 2d,	465 00
Troy S. S.,	45 64
" Church,	81 82
Washington,	18 00
Xenia S. S.,	7 80
" Church,	71 00
Miss Julia C Means, New Paris,	5 00
Mr. J. Scott, Xenia,	4 00
From friends of the cause, per Miss Mary Martin, Greenville,	20 00
Total,	7596 60

Huron Presbytery.

Elmore S. S.,	4 20
Fostoria S. S.,	22 01
" Church,	82 85
Fremont,	60 00
Monroeville,	20 00
Norwalk,	200 00
Olena,	22 10
Peru,	12 00
Sandusky S. S.,	17 50
" Church,	83 05
Tiffin,	50 00
Total,	573 71

Lima Presbytery.

Ada,	80 00
Celina S. S.,	6 00
Findlay,	40 00
Lima S. S.,	2 62
" Church,	120 07
Mt. Jefferson,	5 00
New Stark,	25 00
North Baltim'e S.S.,	17 77
Ottawa,	12 00
Rockport,	10 25
Shanes Crossing,	10 00
Sidney,	250 00
Turtle Creek,	12 50
Mr. W. M. Fredensburg, Conway,	2 00
Mrs. Maria Wood, Uniopolis,	70
Total,	593 71

Mahoning Presbytery.

Beloit,	2 00
Canfield,	61 25
Canton,	67 38
Champion,	14 00
Columbiana,	25 00
Ellsworth, S. S.,	5 00
Leetonia,	60 00
Massillon, 2d,	51 35
Middle Sandy S. S.,	7 60
Mineral Ridge,	35 00
Newton,	10 00
New Lisbon S. S.,	$17 40
" Ch.,	48 75
Niles S. S.,	2 00
Church,	6 00
North Jackson,	18 00
Poland S. S.,	9 70
Salem,	16 97
Warren,	190 00
Youngstown, 1st,	1307 67
" Belm't Av.	1 00
Total,	1956 07

Marion Presbytery.

Berlin,	1 15
Chesterville,	27 38
Delaware,	518 00
Delhi,	1 45
Iberia,	30 00
Jerome,	4 75
Liberty,	17 00
Marion,	260 00
Marysville,	76 00
Mt. Gilead,	44 46
Ostrander,	82 80
Pisgah,	3 40
Radnor and Thompson,	2 55
Richwood,	12 00
Trenton,	20 00
York,	14 65
Mrs. Mary S. Clark, Mt. Gilead,	5 00
Rev. John Tenney, Richwood,	10 00
Total,	1130 59

Maumee Presbytery.

Antwerp,	2 00
Bowling Green,	92 25
Bryan,	72 80
Defiance,	130 40
Delta,	56 00
Edgerton,	3 25
Grand Rapids S. S.,	12 37
Hull Prairie,	12 50
Milton Center S. S.,	8 41
Napoleon,	5 00
Toledo, 1st,	370 75
" 1st German,	14 00
" 3d S. S.,	7 20
" 3d Church,	31 73
" Westmins'r,	220 00
Tontogony,	4 00
West Bethesda,	10 00
West Unity,	40 00
Weston,	12 00
Rev. S. S. Hyde, Farmer,	5 00
Total,	1109 66

Portsmouth Presbytery.

Buena Vista, Ger.,	2 45
Cedron,	1 65
Decatur,	2 50
Eckmansville,	20 00
Feesburgh,	1 00
Felicity,	1 87
Hanging Rock,	5 00
Higginsport,	1 00
Ironton S. S.,	19 50
" Church,	86 01
Johnston, Sheridan S. S.,	$3 00
Manchester,	6 10
Mineral Springs,	4 00
Mt. Leigh,	35 00
Portsmouth, 1st,	1300 00
" 1st Ger.,	27 00
" 2d S. S.,	25 00
" 2d Ch.,	250 00
Red Oak,	9 50
Ripley,	172 75
Rome S. S.,	2 00
Russellville,	65 00
Wellston,	70 00
Rev. B. T. Sheeley, Fredericksburg,	1 00
Total,	2111 33

St. Clairsville Presbytery.

Bannock,	4 00
Barnesville,	100 00
Bellaire, 1st,	52 00
Buchanan,	2 00
Buffalo,	2 25
Cadiz S. S.,	46 84
" Church,	138 00
Caldwell S. S.,	5 00
Coal Brook,	5 65
Kirkwood,	60 23
Martin's Ferry S. S.,	12 71
New Athens,	8 20
New Castle,	6 00
Nottingham,	38 50
Olive,	4 12
Portland S. S.,	1 23
" Church,	3 00
Short Creek,	58 00
St. Clairsville,	40 00
Woodsfield,	3 00
Mrs. D. B. Welsh, Cadiz,	50 00
W. R. Ratcliffe,	26 03
Total,	666 76

Steubenville Presbytery.

Amsterdam,	11 00
Bacon Ridge,	9 00
Beech Spring,	10 00
Bethseda,	100 00
Bethlehem,	7 00
Bloomfield,	5 53
Buchanan Chapel,	10 00
Corinth,	30 00
East Springfield,	8 00
Harlem S. S.,	7 00
" Church,	18 00
Irondale,	4 00
Island Creek,	21 38
Linton,	8 60
Long's Run,	18 00
Madison,	23 25
New Philadelphia,	20 00
Oak Ridge,	7 55
Pleasant Hill,	9 15
Richmond,	55 82
Ridge,	10 00
Scio,	37 00
Steubenville, 1st,	40 00
" 2d S. S.,	25 00
" 2d Ch.,	79 00
Still Fork,	9 00
Toronto,	70 00

Uhrichsville,	$23 00
Waynesburgh S. S.,	1 00
" Ch.,	5 00
Wellsville,	232 50
Yellow Creek,	80 00
Total,	994 78

Wooster Presbytery.

Ashland,	21 04
Belleville S. S.,	5 00
" Church,	11 35
Clear Fork,	10 00
Doylestown,	6 00
Fredericksburgh,	133 00
Jackson & Creston,	84 00
Lexington S S.,	13 19
" Church,	15 20
Loudonville,	8 62
Mansfield,	117 40
Mt. Eaton,	2 00
Orange,	14 00
Savannah,	26 47
Shelby,	50 00
Shreve,	10 73
Wooster, 1st S. S.,	2 32
" 1st Ch.,	123 75
" Westm'r,	116 63
"Cash,"	10 00
Mrs. K. S. Burrowes, Wooster,	10 00
Dr. T. K. Davis, Wooster,	20 00
Mr. & Mrs. D. A. Newell, Dalton,	25 00
Mrs. H. C. Scovel, Wooster,	50 00
Total,	885 70

Zanesville Presbytery.

Bladensburgh,	19 00
Brownsville,	36 55
Chandlersville,	17 20
Clark,	13 00
Coshocton,	102 00
Dresden S. S.,	5 54
Duncan's Falls,	19 00
Fredericktown,	5 00
Granville,	84 00
High Hill S. S.,	1 90
" Church,	9 10
Homer S. S.,	2 63
Jersey,	19 53
Keene,	5 50
Kirkersville,	13 00
Madison,	94 50
Mt. Vernon,	61 50
Mt. Zion S. S.,	2 20
" Church,	9 80
Newark, 1st S. S.,	15 00
" 1st Church,	20 00
" 2d Ch. & S. S.,	261 34
" Salem, Ger.,	38 75
New Concord,	6 00
Norwich,	10 00
Utica S. S.,	9 80
West Carlisle, W. M. S.,	3 00
Zanesville, 1st,	116 80
" 2d S. S.,	16 05
" 2d Ch.,	188 95
" Putnam,	85 00
"A. B.," Anon,	5 00
Mr. N. E. Hunt, Coshocton,	$25 00
Rev. Jno. Pitken,	4 00
Total,	1325 64

SYNOD OF PACIFIC.

Benicia Presbytery.

Arcata S. S.,	15 00
" Church,	100 00
Bloomfield,	10 00
Calistoga,	8 00
Covelo,	6 00
Fulton,	7 00
Healdsburgh,	18 00
Kelseyville,	5 50
Lakeport,	40 25
Mendocino,	102 55
Napa S. S.,	8 00
" Church,	319 70
Petaluma,	25 00
Pope Valley,	2 30
San Rafael,	185 00
Santa Rosa,	62 70
St. Helena S. S.,	6 85
" Ch.,	77 15
Tomales S. S.,	5 00
" Church,	8 00
Two Rocks,	53 25
Ukiah,	15 00
Vallejo,	63 00
Rev. Geo. W. Hays, Tomales,	12 00
Total,	1155 25

Los Angeles Presbytery.

Anaheim, 1st S. S.,	6 00
" 1st Ch.,	14 50
Arlington S. S.,	80 00
" Church,	372 51
Carpenteria,	12 00
Colton,	30 00
Hueneme,	10 00
Los Angeles, 1st,	650 00
" 3d,	26 00
" Bethany S. S	5 00
" Boyle H'ts,	125 00
Orange S. S.,	17 60
" Church,	55 25
Pasadena,	305 00
Pomona S. S.,	7 70
Redlands,	9 30
San Bernardino,	44 00
San Buenaventura,	221 00
San Diego,	630 00
San Gorgonia,	20 00
San Pedro,	40 00
Santa Ana,	63 58
Santa Barbara,	200 00
So. Pasadena, Calv.,	20 00
Tustin,	11 35
Westminster S. S.,	3 62
" Ch.,	19 90
Rev. H. H. Dobbins, Los Angeles,	5 00
Rev. A. A. Dinsmore, East Los Angeles,	25 00
Total,	3029 31

Sacramento Presbytery.

Carson City,	$102 00
Chico,	156 87
Davisville,	53 00
Dixon,	7 00
Elk Grove,	11 00
Elko,	5 85
Gridley,	60 00
Ione City,	6 60
Placerville,	22 25
Red Bluff,	30 00
Sacramento, 14th St.,	22 00
" Westm'r,	40 00
Stillwater,	4 50
Vacaville S. S.,	2 00
" Church,	18 00
Westminster,	20 00
Mrs. S. H. Vaugh, Colusa,	1 00
Two friends of the cause, per Rev. N. B. Klink, Redd'g, Cal,	10 00
Total,	572 07

San Francisco Presbytery.

Alameda,	87 35
Berkeley, 1st,	1 00
Brooklyn,	100 00
Danville,	66 00
Lebanon S. S.,	9 50
North Temescal,	30 10
Oakland, 1st S. S.,	83 40
" 1st Ch.,	369 00
" Chinese,	22 00
San Francisco, 1st,	1555 00
" 1st St. M. S. S.,	5 75
" Calv'y S. S.	51 05
" " Ch.	175 15
" Central,	100 00
" Chinese,	16 20
" Ho'd St,	100 00
" Larkin St	35 00
" Pacific St M. S. S.,	1 25
" Welsh,	92 00
" Westm'r,	328 50
San Pablo,	15 65
Walnut Creek,	35 00
West Berkeley,	7 00
Rev. E. P. Baker, Oakland,	10 00
Rev. E. E Clark, Berkeley,	5 00
Dr. W. H. Davies, San Francisco,	10 00
Miss Salina Ellers, San Pablo, Cal.,	50
Rev. A. W. Loomis and wife, San F'ncisco,	50 00
Mrs. H. T. Losee, Berkeley,	5 00
Mr. E. A. Pitkin & wife, Soquel,	5 00
Dr. R S. Symington, Soquel,	5 00
Total,	3376 40

San Jose Presbytery.

Alvarado,	30 00
Cayucas,	51 08
Centerville,	25 50

Gilroy,	$30 00
Hollister,	16 56
Los Gatos,	50 00
Milpitas,	33 00
Pasa Rablis,	2 50
Pleasanton,	5 00
Pleasant Valley,	4 00
San Jose,	1450 00
San Leandro,	26 50
San Luis Obispo,	88 65
Santa Clara,	65 00
Watsonville,	30 00
Miss Annie Baker, Los Gatos,	5 00
Total,	1918 79

Stockton Presbytery.

Columbia,	4 75
Fresno,	65 00
Grayson,	68 65
Sonora,	4 00
Mr. A. T. Rutledge, Lodi,	5 00
Rev. M. D. A. Steen, Woodbridge,	5 00
Total,	152 40

SYNOD OF PENNSYLVANIA.

Allegheny Presbytery.

Allegheny, 1st S.S.,	65 00
" 1st Ch.,	936 00
" 1st Ger.S.S	26 77
" 1st Ger.Ch.	8 00
" 2d,	123 00
" Bethel,	33 65
" Central S.S.	15 33
" " Ch.,	276 29
" North,	2161 55
" Provid'ce.	391 40
" Sch'l St.,	20 00
Bakerstown,	102 00
Beaver,	75 00
Bellevue S. S.,	3 69
" Church,	10 00
Bridgewater,	26 00
Concord,	35 00
Emsworth,	150 24
Evans City,	11 00
Fairmount,	32 50
Freedom,	15 00
Glenfield,	11 50
Glenshaw S. S.,	8 06
" Church,	24 59
Hayesville Miss.,	7 40
Hilands S. S.,	4 00
" Church,	9 64
Hoboken,	14 00
Industry,	9 00
Leetsdale,	401 41
Natrona,	21 09
Pine Creek, 1st,	28 00
" 2d,	31 65
Pleasant Hill,	18 00
Rochester,	10 00
Sewickley,	25 50
Sharpsburgh S. S.,	8 15
" Ch.,	27 25
Springdale,	$15 00
Tarentum,	33 00
West Bellevue,	28 58
Western Theo Sem.,	63 00
Miss Sarah E. Annan, Allegheny,	50 00
Miss Mar't K. Brown, Robella,	2 00
Granddaughter of Pres. Minister, Allegheny,	5 00
Total,	5373 15

Blairsville Presbytery.

Beulah,	73 45
Black Lick,	22 00
Blairsville,	274 45
Braddock,	204 00
Centerville,	13 00
Conemaugh S. S.,	11 83
" Ch.,	49 17
Congruity,	100 00
Derry,	200 80
Ebensburgh,	37 50
Fairfield,	126 00
Harrison City,	5 00
Johnstown,	337 00
Laird,	40 00
Latrobe S. S.,	24 14
" Church,	247 86
Ligonier,	100 50
Livermore,	34 30
Manor,	5 00
Murrysville,	619 00
New Alexandria,	108 00
New Salem,	55 00
Parnassus Ch. & S.S.,	176 37
Pleasant Grove,	16 75
Plum Creek S. S.,	10 00
" Ch.,	50 00
Salem,	31 24
Unity,	111 75
Verona,	100 00
Total,	3184 11

Butler Presbytery.

Allegheny,	7 35
Amity,	36 00
Buffalo,	27 00
Butler S. S.,	15 00
" Church,	252 00
Centerville,	16 00
Clintonville,	25 00
Concord,	26 00
Fairview,	78 11
Grove City,	12 50
Harlansburgh,	34 00
Harrisville S. S.,	5 00
Karns City,	36 18
Martinsburgh,	111 21
Muddy Creek,	31 00
New Hope,	24 25
New Salem,	22 75
North Butler,	11 00
North Liberty,	6 50
N. Washington S. S.,	10 00
" Ch.,	27 00
Petrolia,	50 19
Plain Grove S. S.,	9 00
" Ch.,	80 65
Pleasant Valley,	5 00
Portersville S. S.,	10 00
Scrub Grass,	62 00
Summit,	$14 00
Unionville,	37 00
James D. Anderson, Glade Mills,	5 00
Rev. D. Decker, Baldwin,	40 00
Rev. E. Ogden, Glade Mills,	5 00
Total,	1131 60

Carlisle Presbytery.

Big Spring,	200 00
Bloomfield,	51 00
Burnt Cabins,	10 00
Carlisle, 1st S. S.,	53 45
" 1st Ch.,	109 57
" 2d,	602 50
Chambersburg, Cen. S. S.,	32 12
" Cen. Ch.,	82 65
" Fall'g Sp'g S. S.,	133 02
" Fall'g Sp'g Ch.,	299 30
Dauphin S. S.,	12 00
" Church,	68 65
Duncannon S. S.,	7 00
" Ch.,	49 33
Fayetteville,	7 50
Gettysburgh,	20 86
Great Conewago,	16 65
Green Castle,	35 00
Green Hill,	10 00
Harrisburgh, Market Sq. S. S.,	60 15
" Market Sq. Church,	241 50
" Paxton,	15 00
" Pine St.,	1618 25
" Westm'r,	22 29
Lower Marsh Creek,	33 00
Lower Path Valley,	40 00
McConnellsburgh,	25 25
Mechanicsburgh,	95 00
Mercersburgh,	114 72
Middle Spring,	40 00
Monaghan S. S.,	15 17
" Church,	12 67
Newport,	104 00
Petersburgh S. S.,	35 00
" Ch.,	11 07
Robt. Kennedy Me'l S.S	5 25
" " Ch	27 75
Shermansdale,	1 00
Shippensburgh,	139 15
Silver Spring,	41 96
Upper Path Valley,	76 25
Waynesboro,	201 51
Home Miss. Soc., Harrisburgh,	21 50
Mr. D McConaughy, Gettysburg,	5 00
West Union Home Miss. Soc., Harrisburgh,	36 50
Minister's Widow & Daughter, Greencastle,	25 00
Mrs. S. J Craighead, Carlisle,	100 00
Rev. D. L. Hughes, Petersburg,	25 00
Rev. W. H. Logan & Family, Carlisle,	25 00

Mr. J B. Davidson, Newville,	$25 00
Total,	5037 54

Chester Presbytery.

Avondale,	68 50
Berwyn, Trinity,	35 00
Bryn Mawr S S.,	100 00
" Ch.,	1210 00
Chester, 1st S.S Ruby Miss.,	58 86
" 1st Church,	141 14
" 3d,	181 57
Chichester, Mem'l,	13 00
Coatesville,	63 41
Darby, 1st S. S.,	34 70
" 1st Church,	213 61
Downingtown, Cen.,	63 57
East Whiteland,	15 00
Fagg's Manor,	244 09
Forks of Brandy'e,	125 00
Great Valley,	135 00
Honeybrook,	191 00
Marple,	50 00
Media,	66 89
Middletown,	76 00
Mt. Vernon S. S.,	11 45
New London,	34 09
Oxford, 1st S. S.,	104 30
" 1st Church,	145 82
Penningtonville,	2 36
Phœnixville,	60 76
Ridley Park S. S.,	12 42
" Ch.,	66 31
Thurlow, Bethany Miss. S. S.,	4 00
Upper Darby, Anderson Miss.,	16 00
Upper Octorara,	54 28
Wayne,	55 00
West Chester, 1st,	156 43
West Grove,	21 75
Rev. W. P. Breed, Jr., Glen Moore,	5 00
Rev. J. D. Randall & wife, Atglen,	5 00
Rev. J. Roberts, D.D., see Darby.	
Total,	3841 31

Clarion Presbytery.

Beech Woods,	50 00
Bethesda,	12 00
Brockwayville,	19 50
Brookville S. S.,	43 47
" Ch.,	308 55
Callensburg,	12 00
Clarion S. S.,	22 37
" Church,	149 00
Concord,	12 00
Cool Spring,	5 00
Elkton,	10 60
Emlenton,	40 51
Foxburgh,	10 00
Greenville,	25 50
Leatherwood,	67 65
Licking,	15 55
Marionville S. S.,	10 00
Mill Creek,	4 35
Mt. Pleasant S. S.,	5 00
Mt. Tabor,	18 75
New Bethlehem,	97 35
New Rehoboth,	101 10
Oak Grove,	$14 00
Perry,	40 00
Perryville,	17 00
Punxsutawney,	45 00
Reynoldsville.	15 75
Richland,	2 00
Ridgway,	17 35
Rockland,	10 00
Scotch Hill,	5 00
Shiloh,	3 74
Sligo,	14 40
Tionesta S. S.,	6 86
" Ch.,	60 05
Troy,	10 00
Wilcox,	43 79
Worthville,	7 75
Mrs. J. B. Agnew, Tionesta,	3 00
Rev. T. S. Leason, Brookville,	10 00
Rev W. McMichael, Mariasville,	1 00
Rev. G. R. Sangree & wife, Perryville,	1 00
Total,	1367 94

Erie Presbytery.

Atlantic S. S.,	26 66
Belle Valley,	14 00
Bradford, 1st,	216 75
Cambridge,	39 20
Conneautville H.& F. M. S.,	5 00
" Church,	19 50
Cool Spring,	2 61
Corry,	15 72
East Greene,	12 00
Edinboro,	2 50
Erie, 1st,	700 00
" Chestnut St.,	147 00
" Park,	550 00
Evansburgh,	4 00
Fairview,	50 00
Franklin,	88 15
Garland,	10 45
Girard,	39 09
Gravel Run,	18 10
Greenville S. S.,	50 00
" Church,	100 00
Harbor Creek S. S.,	3 00
" Ch.,	42 00
Harmonsburg,	6 00
Jamestown,	18 51
Kerr's Hill,	30 40
Meadville, 2d,	164 00
Mercer, 1st,	232 00
" 2d,	117 00
North Clarendon,	2 00
North East,	300 00
Oil City, 1st,	508 50
Pittsfield,	6 06
Springfield,	49 08
Sugar Grove,	10 00
Sunville S. S.,	3 00
Tidioute,	297 52
Titusville,	179 21
Union City,	35 05
Utica S. S.,	10 00
Warren,	806 35
Waterford S. S.,	5 00
" Church,	10 00
Westminster,	33 10
Dr. R. Craighead, Meadeville,	100 00
Mrs. J. M. Eaton, Franklin,	$50 00
Dr. J. M. Eaton, Franklin,	100 00
Miss Minnie Noetham, Meadville,	1 00
Rev. L. L. Radcliffe, Meadville,	1 00
Mrs. Radcliffe, Meadville,	1 00
Mr. Amzie Wilson, E. Springfield,	5 47
Total,	5236 98

Huntingdon Presbytery.

Alexandria,	110 00
Altoona, 1st,	190 85
" 2d S. S.,	25 10
" 2d Ch.,	327 00
Bedford,	68 50
Bellefonte S. S.,	100 00
" Ch.,	2450 00
Bethel,	4 00
Birmingham,	71 04
Bradford S. S.,	5 00
Canoe Valley,	3 00
Clearfield,	500 00
Coal Port S. S.,	3 26
Curwensville S. S.,	20 02
" Ch.,	151 50
Du Bois, 2d,	115 50
Duncansville,	115 10
E. Kishacoquillas,	100 00
Everett S. S.,	9 30
" Church,	28 25
Fruit Hill,	52 00
Hollidaysburgh S.S.,	40 68
" Ch.,	262 95
Houtzdale S. S.,	20 79
Hublersburgh,	1 75
Huntingdon,	191 00
Lewistown,	365 75
Lick Run,	16 00
Little Valley,	17 00
Logan's Valley,	46 00
Lower Tuscarora,	48 88
Mann's Choice,	7 50
Martinsburgh, Gibson Memorial,	78 00
McVeytown,	20 00
Mifflint'n, West'r S.S,	12 77
" " Ch.,	72 75
Milesburgh,	17 45
Milroy,	22 00
Mt. Union,	41 00
Osceola S. S ,	39 40
Penfield S S.,	7 19
" Church,	25 00
Peru,	13 35
Petersburg S. S.,	4 30
" Church,	31 25
Philipsburgh,	16 00
Saxton,	10 00
Shade Gap,	24 50
Shellsburgh,	17 31
Shirleysburgh,	3 00
Spring Creek,	50 00
Spruce Creek,	333 50
Tyrone,	128 50
Upper Tuscarora,	29 90
West Huntingdon Miss. Soc.,	2 13
Williamsburgh,	30 00
Winterburn,	3 23

Hon. J. A. Beaver, Gov. of Penn.,	$1000 00
Rev. J. F. Diener, Schellsburg,	10 00
Dr. W. M. Findley, Altoona,	10 00
Rev. L. L. Haughawout, Waterloo,	1 50
Rev. Chas. Herron, Curwensville,	10 00
Jas. Oliver, Graysville. Pa.,	25 00
Total,	7556 75

Kittanning Presbytery.

Apollo,	110 00
Appleby Manor,	20 00
Atwood,	5 00
Boiling Spring,	12 10
Center,	1 60
Cherry Run,	17 00
Cherry Tree,	11 06
Clarksb'gh Ch.& S.S.,	50 41
Concord,	22 75
Crooked Creek,	19 00
Currie's Run and Elderton,	133 25
East Union,	2 00
Ebenezer S. S.,	4 34
" Church,	66 66
Elder's Ridge,	64 00
Freeport,	58 22
Gilgal,	1 00
Glades Run,	78 65
Indiana,	521 75
Jacksonville,	36 00
Kittanning, 1st S.S.,	6 00
" 2d,	13 27
Leechburgh S. S.,	12 00
" Ch.,	47 00
Marion,	39 10
Mechanicsburgh,	16 00
Middle Creek,	5 00
Midway,	2 00
Mt. Pleasant,	6 00
Parker City, 1st,	101 76
Rural Valley S. S.,	6 50
" Ch.,	45 50
Saltsburgh,	418 32
Slate Lick,	66 75
Srader's Grove,	33 00
Tunnelton,	22 75
Union,	5 00
Washington,	70 30
West Glade Run,	42 50
West Lebanon,	60 00
Worthington S. S.,	5 00
" Ch.,	11 65
Mr. J. C. Lockhard, Groveville,	2 50
Total,	2272 69

Lackawanna Presbytery.

Ararat,	14 00
Archbald	25 00
Ashley,	140 00
Athens,	64 60
Barclay,	2 00
Bennett,	109 26
Canton,	84 21
Carbondale,	120 00
Dunmore S. S.,	5 00
" Church,	25 50
Gibson,	$8 00
Great Bend,	30 50
Hawley,	33 11
Honesdale S. S.,	8 49
Kingston,	166 25
Little Meadows,	11 00
Meshoppen S. S.,	7 00
Monroeton,	54 00
Montrose S. S.,	50 00
" Church,	267 40
Nanticoke,	51 00
Orwell,	4 30
Pittston,	208 61
Plains S. S.,	5 61
" Church,	42 80
Plymouth, S.S.,	9 25
Rome Ch. & S. S.,	11 90
Rushville & Stevensville.	43 00
Scranton, 1st,	1631 20
" 2d,	2070 00
" Green Ri'e Ave.,	113 00
" Washburn St., B. S.	33 06
Shickshinny,	6 14
Sylvania,	5 10
Towanda,	210 00
Troy,	18 97
Tunkhannock S.S.,	7 35
" Ch.,	42 20
Warren,	3 00
Wilkes Barre, 1st,	1732 37
" Mem'l S.S.,	46 75
" " Ch.,	406 25
Wyalusing, 2d,	20 00
Rev. H. H. Wells and Family, Kingston,	50 00
Dr. J. Edwards, Plymouth,	20 00
"W. F. M. S.," Lackawanna Presb'y,	13 00
Rev. J. Merriam, New Milford,	5 00
Mr. E. A. Pratt, New Milford,	25 00
Mrs. S. Belle Pratt, New Milford,	500 00
Rev Stephen Torrey, Honesdale,	600 00
Mrs. M. H. Connor, Milanville,	3 00
Total,	9163 18

Lehigh Presbytery.

Allentown,	153 25
Allen Township,	40 00
Audenreid,	50 00
Bethlehem S. S.,	22 14
" Church,	61 86
Catasauqua, 1st	100 00
" 1st S. S.,	25 00
" 1st Church,	71 67
" Bridge St. S. S.,	20 16
" Bridge St. Church,	16 00
Easton, 1st S. S.,	25 00
" 1st Church,	557 50
" 1st Olivet St.S.S.	21 25
" Brainerd,	272 87
Ferndale,	26 00
Hazleton S. S.,	10 11
" Church,	316 85
Hokendauqua,	$8 00
Lehighton S. S.,	9 00
Lock Ridge,	12 00
Lower Mt. Bethel,	7 00
Mahanoy City,	179 25
Mauch Chunk,	957 39
Middle Smithfield,	20 00
Mountain,	23 49
Mt. Bethel S. S.,	6 92
" Church,	3 25
Port Carbon S. S.,	27 35
" Ch.,	66 00
Pottsville, 1st S. S.,	37 27
" 1st Ch.,	250 15
" 2d S. S.,	62 70
" 2d Ch.,	158 80
Reading, 1st S S.,	28 49
" Wash'n St.,	10 00
Sandy Run,	13 33
Shawnee S. S.,	10 00
" Church,	25 00
Slatington,	25 00
South Bethlehem,	13 00
Stroudsburgh S. S.,	22 00
Summit Hill,	117 00
Tamaqua,	18 14
Upper Lehigh,	75 24
Weatherly,	51 25
White Haven,	100 00
Miss Fannie Jones, Easton,	500 00
"M.L.," Wernersv'e,	2 00
Mr. Cyrus Shick, Reading,	25 00
Mr. A. N. Lowry, Watsontown,	25 00
Total,	4678 68

Northumberland Presbytery.

Bald Eagle & Nitt'y,	167 00
Beech Creek,	43 51
Berwick S. S.,	7 16
" Church,	42 85
Bloomsburgh S. S.,	29 08
" Ch.,	111 10
Briar Creek,	20 05
Buffalo,	33 14
Emporium,	10 00
Great Island S. S.,	52 00
" Ch.,	260 00
Grove S. S.,	27 30
" Church,	85 54
Hartleton,	25 00
Jersey Shore,	110 00
Lewisburgh S. S.,	11 65
" Ch.,	188 75
Lycoming,	33 25
Mahoning,	1303 50
Mifflinburgh,	30 15
Milton,	141 00
New Berlin,	17 00
Northumberland,	8 55
Orangeville,	20 00
Pottsgrove,	4 99
Renovo,	116 00
Shamokin,	51 29
Sunbury,	184 00
Trout Run,	5 00
Washington,	51 25
Watsontown,	16 00
Williamsport, 1st S.S	62 19
" 1st Ch.,	1000 00
" 2d,	290 00
" 3d S. S.,	10 98
3d Ch.,	183 00

"S. M.," Northumberland,	$25 00
Mrs Jno. Caldwell, Bloomsburgh,	2 00
M. & W. Cathcart, Danville,	100 00
C. R Gerhart, Lock Haven,	10 00
Rev. J. P. Hudson, Williamsport,	5 00
Mrs. M. A. Gamble, Jersey Shore,	100 00
Jas. Hart and wife, Emporium,	50 00
Miss Hattie Laird, Washingtonville,	5 00
"S.," per "Presb'n," Pottsgrove,	5 00
"Cash," Mifflinb'gh,	25 00
Total,	5079 28

Philadelphia Presbytery.

Philadelphia, 1st S.S	45 37
" 1st Ch.,	1163 00
" 2d S. S., (2)	533 26
" 2d Ch.,	6373 06
" 3d S. S.,	50 00
" 3d Ch.,	1010 00
" 4th S. S.,	13 00
" 4th Ch.,	189 00
" 10th S. S.,	102 00
" 10th Ch.,	7401 50
" Atonem't,	10 00
" Beth'y S.S	20 00
" Calvary,	7024 92
" Chambers,	196 68
" Evangel S. S.,	6 00
" Evangel Ch.,	25 00
" Grace,	15 00
" Gr'nwich,	110 00
" Hollond Mem'l,	1385 12
" Mariner's,	8 00
" South,	234 00
" S.Western S. S.,	37 94
" S.Western Ch.,	30 06
" Tabern'e,	1012 10
" Tabor,	58 50
" Union,	50 00
" Walnut St	9394 53
" W.Spruce St.,	7687 56
" Westm'r,	628 00
" Wharton St	50 00
" Woodland,	607 00
Wylie Memorial,	401 04
"Anon,"	10 00
"Anon,"	5 00
Anon,"	5 00
Mrs. E. A. Blackwood, Philadelphia,	100 00
Mrs. E. F. Halloway, Philadelphia,	3 00
Mrs. N. S. Mitchell, Philadelphia,	25 00
Rev. Geo. Morton, Ambler,	5 00
Mrs. W. J. Latta, Philadelphia,	20 00
Miss J. A. Rumel,	$5 00
Total.	45959 64

Phila. Central Presbytery.

Philadelphia, Alex	1531 79
" Arch St.,	3047 00
" Bethl'm,	108 00
" Berean S.S	2 00
" Central,	400 00
" Cohocks'k 2d St. M.,	2 77
" Cohocks'k Ch.,	458 00
" Coven't S.S	50 00
" Gr'n Hill,	280 00
" Kens'ton,	72 00
" Mantua, 2d.	13 00
" Memorial,	575 09
" North.	50 00
" N. Broad St.,	2023 77
" N.10th St.,	35 00
" N'ern Liberties, 1st S. S.,	46 60
" Northm'r S. S.,	5 00
" Northm'r Ch.,	200 45
" Olivet S.S.,	158 59
" " Ch.,	241 41
" Oxford,	500 00
" Patterson, Mem'l,	19 30
" P'nceton,	3505 97
" Richmond,	17 00
" Sp'g G'den,	50 00
" Susqueh'a Ave.,	32 00
" Trinity,	98 00
" W. Arch St	1088 00
" W. Park,	56 00
" York St.,	30 00
"Anon," Bethlehem Church,	1 00
"Cash," Phila.,	2 00
Miss E. L. Schlater, Philadelphia,	10 00
Dr. T. J. Shepherd, Glenwood, Md.,	25 00
"C. L. Y.," Phila.,	5 00
Mr. N. Young, Phila.,	50 00
Total,	14789 74

Phila. North Presbytery.

Abington,	157 70
Ashbourne,	75 00
Bridesburg,	59 00
Bristol,	239 00
Chestnut Hill S. S.,	50 00
" Ch.,	1066 00
Disston Mem'l,	25 25
Doylestown,	374 75
Edgington,	22 30
Falls of Schuylkill,	100 00
Forestville,	6 00
Germantown, 1st,	2626 57
" 2d.	2339 39
" M'ket Sq	5000 00
" Wakef'd S. S.,	20 00
Holmesburgh,	35 39
Hunt'gdon Valley,	100 00
Jeffersonv'e, Cent.,	$41 50
Jenkint'n, Grace S S.	11 00
" Ch.	215 00
Leverington S. S.,	25 25
" Ch.,	14 00
Lower Merion,	25 00
Macalester Mem'l,	7 00
Manayunk,	150 00
Mt. Airy,	172 00
Neshaminy, Warw'k.	75 00
Newtown S. S.,	11 00
" Ch.,	122 44
Norristown, 1st,	453 81
" Central,	216 00
Norriton and Providence,	91 85
Port Kennedy S. S.,	9 50
" Ch.,	36 00
Pottstown,	100 00
Roxborough,	25 00
Thompson Mem'l,	125 50
Lawndale Miss. S.S.	5 00
"Cash," Germant'n,	500 00
Rev. Alex. Henry, Germantown,	25 00
Miss Jamison, Hartsv'e	5 00
Rev. S. J. Milliken, Fox Chase,	5 00
Miss E. S. Patterson, Holmesburg,	5 00
Total,	14768 20

Pittsburgh Presbytery.

Bethany,	46 00
Bethel,	184 66
Cannonsburgh,	227 47
Center,	116 75
Chartiers,	325 00
Concord,	45 00
Crafton,	25 00
Fairview,	25 00
Forest Grove,	60 00
Hazlewood,	125 00
Hebron,	150 00
Homestead,	55 00
Knoxville,	66 94
Lebanon,	60 00
Long Island,	31 00
McKee's Rock,	25 00
Mansfield S. S.,	10 15
" Church,	85 00
Miller's Run,	30 00
Mingo,	53 00
Monongahela City,	407 40
Montours,	41 00
Mt. Carmel,	10 00
Mt. Olive,	143 00
Mt. Pisgah,	38 00
Mt. Washington,	16 46
North Branch,	5 00
Pittsburgh, 1st,	2138 50
" 2d,	1055 75
" 3d,	1992 60
" 4th S. S.,	23 02
" 4th Ch.,	67 10
" 6th,	111 00
" 7th,	159 00
" Bellefield,	279 87
" Central,	15 00
" Grace Me'l,	9 00
" Park Av.,	232 00
" Shady S'e,	5625 00
" S.S'e S.S.,	81 17
" S.S'e Ch.,	126 30
Raccoon,	76 00

Sharon,	$103 00
Swissvale,	345 00
Valley,	12 00
West Elizabeth,	117 00
Wilkinsburgh S.S.,	32 09
" Ch.,	370 00
"Contributor," Pittsburgh,	6 00
M.B.L., Pittsburgh,	5 00
C. W. Wycoff, Upper St. Clair,	50 00
Mrs. H. L. Dunlap,	25 00
Total,	15443 92

Redstone Presbytery.

Brownsville,	118 50
Connellsville S. S.,	14 03
" Ch.,	186 46
Dunbar S. S.,	12 00
" Church,	244 00
Dunlap's Creek,	44 00
Fair Chance, Mrs. R. L. Martin,	10 00
George's Creek,	49 25
Greensboro,	45 00
Jefferson,	2 00
Laurel Hill,	62 27
Leisenring S. S.,	21 20
" Ch.,	29 30
Long Run,	58 00
McKeesport,	426 60
Mt. Pleasant,	277 75
" Reun'n	50 00
New Providence,	148 50
Pleasant Unity,	10 00
Rehoboth,	88 00
Round Hill,	137 00
Scottdale,	39 00
Sewickley,	33 00
Somerset,	10 00
Tent,	93 50
Uniontown S, S.,	26 18
" Ch.,	525 00
West Newton,	95 00
Total,	2855 54

Shenango Presbytery.

Beaver Falls,	80 00
Clarksville,	24 52
Hopewell S. S.,	12 40
" Ch.,	109 28
Leesburgh S. S.,	10 15
Little Beaver,	31 50
Mahoning,	18 00
Mt. Pleasant S. S.,	12 91
Ch.,	21 09
Neshannock,	95 25
New Brighton,	33 00
New Castle, 1st S. S.,	16 59
" 1st Ch.,	135 41
" 2d,	138 50
Rich Hill,	10 26
Sharon,	50 00
Sharpsville,	20 00
Slippery Rock,	6 75
Unity,	34 00
Westfield,	369 00
Miss S. M. Kennedy, New Brighton,	30 00
Total,	1258 61

Washington Presbytery.

Burgettstown S.S.,	$72 05
" Ch.,	105 01
Claysville S. S.,	20 85
" Church,	63 25
Cove,	8 35
Cross Creek,	104 50
Cross Roads,	25 00
East Buffalo,	73 55
Fairview,	20 00
Forks of Wheeling,	76 00
Frankfort S. S.,	10 00
" Ch.,	16 00
Lower Buffalo,	12 00
Moundsville,	20 00
Mt. Olivet,	7 50
Mt. Prospect,	33 95
New Cumberl'd S.S.,	25 00
" Ch.,	41 25
Upper Buffalo S. S.,	22 00
" Ch.,	53 00
Upper Ten Mile,	17 00
Washington, 1st,	1117 35
" 2d,	102 00
Waynesburgh,	127 39
Wellsburgh,	69 14
West Alexander,	77 00
Wheeling, 1st S. S.,	85 00
" 1st Ch.,	542 97
" 2d,	30 00
Bequest of Mrs. E. P. Van Ordstrand, Cross Creek, Pa.,	25 00
Total,	3002 11

Wellsboro Presbytery.

Allegheny,	2 00
Antrim,	11 00
Beecher Island,	12 00
Coudersport S. S.,	5 61
Elkland & Osceola,	534 00
Farmington,	10 00
Kane S. S.,	10 78
" Church,	9 35
Mansfield,	20 00
Wellsboro,	312 10
Total,	926 84

West Africa Presbytery.

Clay Ashland,	7 43
Total,	7 43

Westminster Presbytery.

Bellevue,	51 50
Cedar Grove,	28 50
Center,	47 60
Chestnut Level,	207 00
Christ Chapel,	1770 25
Christiana,	12 65
Columbia S. S.,	19 90
" Church,	224 56
Donegal,	22 00
Hopewell,	53 65
Jas. Coleman Mem'l,	23 00
Lancaster, Mem'l S.S.	75 25
" " Ch.	176 00
Leacock,	14 97
Lebanon, 4th St. S.S.,	3 35
" 4th St. Ch.,	80 87
Little Britain,	53 50
Marietta,	179 00
Middle Octorara,	$30 00
Mt. Joy,	36 00
New Harmony,	28 00
Pequea,	22 00
Pine Grove,	50 50
Slate Ridge,	20 00
Slateville,	70 50
Stewartstown S. S.,	25 00
Strasburgh,	64 00
Union,	101 15
Wrightsville S. S.,	29 09
York, 1st S. S.,	200 00
" 1st Church,	1500 00
" Calvary,	264 52
" Westminster,	74 50
Miss Jane C. Latimer, York,	5 00
Miss Jane L. Cathcart, York,	20 00
Miss Isabel Small, York,	500 00
"A Daughter in memory of her Father,"	25 00
"A Well-wisher,"	3 00
Mrs. S. M. Carson,	5 00
Total,	6116 81

West Virginia Presbytery.

Bethel,	4 60
Calvary, Keyser,	15 00
Cassville,	7 00
Clarksburgh,	14 65
Fairmount,	8 00
French Creek,	20 00
Grafton,	20 00
Hughes River,	9 40
Lebanon,	3 00
Morgantown,	60 50
Parkersburgh, 1st,	202 00
Ravenswood,	22 60
Sistersville,	18 00
Sugar Grove,	10 60
Terra Alta,	50 00
Mr Mills Thompson, Reedy Ripple,	1 00
Total,	466 35

Miscellaneous.

Rev. Isaac Boyce, Saltillo, Mexico,	20 00
"D.," Pennsylvania,	5 00
Robt. B. Horsburg, Dobbin, Pa.,	25 00
In Memory of "L. H.," Pa.,	10 00
"Daughter of Deceased Minister,"	5 00
Mrs. A. Patton, Thompsonville,	1 00
Rev. D. J. Stewart, San Miguel, Mex.,	5 00
Total,	71 00

SYNOD OF SOUTH DAKOTA.

Aberdeen Presbytery.

Britton Ch. & S. S.,	$12 30
Emmanuel,	3 70
Leola,	1 50
Raymond,	5 00
Unlontown,	14 00
Rev J. M. McCahan, Faulkton,	5 00
Total,	41 50

Central Dakota Presbytery.

Artesian City,	7 11
Blunt S. S.,	8 99
" Church,	6 01
Flandreau, 2d,	10 00
Huron S. S.,	8 24
" Church,	3 50
Madison,	5 77
Miller S. S.,	8 80
" Church,	2 00
Pierre,	5 00
Rapid City,	8 30
Woonsocket,	13 73
Rev. R. W. Jones, Canova,	5 00
Total,	92 45

Dakota Presbytery.

Good Will,	5 00
J. P. Williamson & Miss Nancy Hunter, Yankton Agency,	10 00
Capt A. B. McGowan, Fort Sully,	20 00
Total,	35 00

Southern Dakota Presbyt'y.

Bridgewater,	5 00
Canistota,	1 00
Canton,	23 70
Harmony,	1 00
Kimball,	1 00
Lennox, 1st German,	10 00
Mitchell,	3 50
Parker S. S.,	2 10
" Church,	5 00
Salem,	10 00
Sioux Falls,	6 00
White Lake,	1 00
Total,	69 30

SYNOD OF TENNESSEE.

Holston Presbytery.

Beach,	1 25
Davidson's River,	2 00
Elizabethton,	32 25
Greenville,	28 50
Jeroldstown,	4 00
Jonesboro,	105 00
Mt. Bethel,	$25 00
Oakland,	9 00
Reem's Creek,	22 00
Salem,	105 00
St. Marks,	6 00
Timber Ridge,	5 00
Cornelia L. Lloyd, Rogersville,	3 00
Rev. F. A Chase, Nashville,	7 00
Total,	355 00

Kingston Presbytery.

Chattanooga, 2d,	109 05
Grassy Cove S. S.,	3 05
" Ch.,	10 00
Huntsville,	10 00
Mt. Tabor,	8 06
Salem,	6 60
Wartburg,	1 00
Total,	147 76

Union Presbytery.

Baker's Creek,	9 15
Bethel S. S.,	10 00
Clover Hill,	19 50
Cloyd's Creek,	3 55
Hebron,	18 25
Knoxville. 2d,	411 75
" 4th S. S.,	10 00
" 4th Ch.,	120 00
Madisonville,	12 25
Mt Zion S. S.,	7 00
New Providence,	44 60
Shannondale,	50 00
Mrs. Phœbe Tedford, Maryville,	1 00
Rev. P. M. Bartlett & wife, Maryville,	10 00
Total.	727 05

SYNOD OF TEXAS.

Austin Presbytery.

Austin, 1st,	48 00
Lampasas,	8 00
"Boy," San Angelo,	10
Taylor,	51 00
Total,	107 10

North Texas Presbytery.

Denison S. S.,	20 40
" Church,	34 70
Gainesville,	13 00
Jacksboro S. S.,	10 60
Miss M. A Bolles & others, Crockett,	3 00
Rev. J. B. Smith & wife, Crockett,	5 00
Total,	86 70

Trinity Presbytery.

Albany,	$10 00
Baird,	10 00
Total,	20 00

SYNOD OF UTAH.

Montana Presbytery.

Bozeman,	15 81
Corvallis,	5 00
Deer Lodge,	18 00
Helena S. S.,	91 42
" Church,	288 00
Miles City,	38 00
Missoula S. S.,	9 50
" Church,	35 50
White Sulphur Sp'gs,	8 80
Rev. L. B. Crittenden, Creamery,	5 00
Total,	515 03

Utah Presbytery.

American Fork,	20 00
Benjamin S. S.,	2 27
Corrine,	1 00
Evanston S. S.,	4 00
Church,	15 00
Hyrum S. S.,	3 00
Logan S. S.,	10 50
Millville S. S.,	2 00
Ogden S. S.,	1 50
" Church,	8 50
Parawan,	15 00
Payson,	15 42
Salt Lake City, 1st,	58 00
Spanish Fork S. S.,	2 00
Springville S. S.,	1 94
" Ch.,	34 00
Wellsville S. S.,	2 00
Rev. E. M. Knox, Kaysville,	25 00
Mrs. J. G. Downing,	25 00
Total,	246 13

Wood River Presbytery.

Boise City,	10 50
Malad,	25 00
Smithfield, Central,	10 00
Rev. R P. Boyd, Paris, Idaho,	1 00
Rev. W. E. Renshaw, Richmond, Utah,	3 00
Total,	49 50

SYNOD OF WISCONSIN.

Chippewa Presbytery.

Ashland S. S.,	$12 51
" Church,	30 00
Baldwin,	8 70
Chippewa Falls,	31 00
Hudson S. S.,	21 00
" Church,	80 23
Superior S. S.,	5 00
Total,	188 44

La Crosse Presbytery.

Hixton,	15 00
La Crosse, 1st,	13 23
Mauston, German,	4 00
Neillsville,	5 00
North Bend,	7 00
North La Crosse S.S.,	6 00
" Ch.,	8 00
Rev. J. M. Hayes, West Salem,	5 00
Total,	63 23

Lake Superior Presbytery.

Detour S. S.,	1 00
" Church,	2 29
Escanaba,	29 35
Iron Mountain,	31 00
Ishpeming,	176 42
Marinette,	190 00
Marquette,	208 00
Sault Ste. Marie,	18 00
Total,	656 06

Madison Presbytery.

Beloit, 1st,	47 00
Cambria,	25 25
Cambridge,	10 00
Highland, German,	7 30
Janesville,	56 00
Kilbourne City S.S.,	7 00
Lima,	10 30
Platteville, Ger. S.S.,	16 50
Portage S. S.,	19 30
" Church,	7 70
Prairie du Sac S. S.,	14 53
" Ch.,	42 83
Pulaski, German,	$35 00
Reedsburgh,	22 50
Richland Center S.S	4 90
Mrs. Electa Plumstead, Portage,	100 00
Rev. R. T. Roberts, Sparta,	10 00
"Friend at the West,"	50 00
Total,	486 11

Milwaukee Presbytery.

Barton S. S.,	65
" Church,	12 60
Beaver Dam Ass'bly,	25 00
Delafield & Ottawa,	25 00
Horicon,	1 00
Juneau,	12 00
Milwaukee, Calv. S.S.	25 00
" " Ch	604 09
" Grace,	44 43
" Imma'l	1177 10
Racine,	157 00
Waukesha,	27 75
Rev. O. H. Chapin, Delafield,	1 00
Mr. Peter Dougherty, Somers,	15 00
Catharine H. Lilly, Milwaukee,	5 00
Total,	2182 62

Winnebago Presbytery.

Appleton, Mem'l S.S	26 15
Auburndale,	10 00
Crandon,	5 00
Marshfield,	10 00
Neenah S. S.,	45 40
" Church,	64 71
Oshkosh,	14 52
Shawano,	20 00
Stevens Point,	225 00
Weyauwega,	10 00
Stockbridge (Ind.)	8 00
Rev. Samuel Jones, Nekimi,	50 00
Rev. Angus Sillars, Oxford,	5 00
Total,	493 78

MISCELLANEOUS.

A Brooklyn lady's New Year Offering,	10 00
"One whose name is not to be known,"	10000 00
Cash,	2000 00
J. G. T. & wife,	10 00
Anon, No. 1287,	5 00
In Memoriam, Dr. John Chambers,	10 00
Anon, No. 1610,	5 00
" No. 1785,	1 00
Mrs. Perry, Quebec,	5 00
E. B. K., Jr.,	1 00
"A Presbyterian,"	1 00
J. M. G.,	10 00
"From a Right Hand"	15 00
Rev. W. H. S.,	25 00
G. F. Brown & wife,	1 00
Rev. W. C. Wallace,	1 00
"Thankoffering," No. 148,	8 00
"Thankoffering," No. 202,	10000 00
Rev. Henry Loomis, Yokohama, Japan,	50 00
E. H. R.,	1 00
E. R. B.,	5 00
Per "The Presbyterian,"	73 00
Miss V. May White,	3 15
"Left Hand."	5 00
"Wounded Knee,"	10 00
Dr. C. DeWitt, U.S.A.,	20 00
C. W. K.,	5 00
Rev. W. K. Eddy, Sidon,	5 31
Cotton Plant, Ark.,	5 50
Young Lady's Breast Pin,	217 23
"Invalid Friend," R. I.,	2 00
Rev. T. C. Perry, La Prairie, Quebec,	15 00
Balance,	31 30
Total,	22546 49

SUMMARY

—BY—

SYNODS AND PRESBYTERIES.

I. SYNOD OF ATLANTIC.

1. Atlantic,	$ 67 50		
2. East Florida,	253 30		
3. Fairfield,	39 84		
4. Knox,	68 60		
5. McClelland,	21 00		
6. South Florida,	110 00—		$593 24

II. SYNOD OF BALTIMORE.

1. Baltimore,	12302 27		
2. New Castle,	5125 39		
3. Washington City,	4911 91		
Miscellaneous,	20 00—		22,359 57

III. SYNOD OF CATAWBA.

1. Cape Fear,	24 00		
2. Catawba,	90 56		
3. Yadkin,	53 21—		167 77

IV. SYNOD OF CHINA.

1. Canton,			
2. Ningpo,			
3. Peking,	222 00—		222 00
4. Shanghai,			
5. Shantung,			

V. SYNOD OF COLORADO.

1. Boulder,	336 32		
2. Denver,	1160 25		
3. Gunnison,	32 25		
4. Pueblo,	1797 90		
5. Santa Fe,	349 56		
Miscellaneous,	110 00—		3,786 22

VI. SYNOD OF COLUMBIA.

1. Alaska,	5 00		
2. East Oregon,	5 00		
3. Idaho,	186 16		
4. Oregon,	3198 66		
5. Puget Sound,	790 00—		4,184 82

VII. SYNOD OF ILLINOIS.

1. Alton,	636 66		
2. Bloomington,	1057 57		
3. Cairo,	453 34		
4. Chicago,	8244 61		
5. Freeport,	1447 77		
6. Mattoon,	463 12		
7. Ottawa,	487 29		
8. Peoria,	1589 02		
9. Rock River,	1607 88		
10. Schuyler,	1576 65		
11. Springfield,	1140 35		8,704 26

VIII. SYNOD OF INDIA.

1. Allahabad,			
2. Furrukhabad,			
3. Kolhapur,	91 60—		91 60
4. Lahore,			
5. Lodiana,			

IX. SYNOD OF INDIANA.

1. Crawfordsville,	2500 37		
2. Fort Wayne,	2862 29		
3. Indianapolis,	2649 96		
4. Logansport,	836 08		
5. Muncie,	555 71		
6. New Albany,	1812 04		
7. Vincennes,	1204 91		
8. White Water,	1405 30—		13,826 66

X. SYNOD OF INDIAN TERRITORY.

1. Cherokee Nation,	53 00		
2. Choctaw,	47 50		
3. Muscogee,	167 40—		267 90

XI. SYNOD OF IOWA.

1. Cedar Rapids,	306 48		
2. Council Bluffs,	340 03		
3. Des Moines,	627 17		
4. Dubuque,	105 47		
5. Fort Dodge,	998 14		
6. Iowa,	272 39		
7. Iowa City,	1049 17		
8. Waterloo,	142 59—		3,841 44

XII. SYNOD OF KANSAS.

1. Emporia,	1449 28		
2. Highland,	259 07		
3. Larned,	162 27		
4. Neosho,	558 89		
5. Osborne,	81 60		
6. Solomon,	302 19		
7. Topeka,	2661 76—		5,475 06

XIII. SYNOD OF KENTUCKY.

1. Ebenezer,	3527 14		
2. Louisville,	2744 81		
3. Transylvania,	553 20—		6,825 15

XIV. SYNOD OF MICHIGAN.

1. Detroit,	4099 58		
2. Grand Rapids,	431 63		
3. Kalamazoo,	392 57		
4. Lansing,	287 22		
5. Monroe,	278 03		
6. Saginaw,	587 14—		6,076 17

XV. SYNOD OF MINNESOTA.

1. Mankato,	453 72		
2. Red River,	110 95		
3. St. Paul,	11497 96		
4. Winona,	960 14—	13,022 77	

XVI. SYNOD OF MISSOURI.

1. Kansas City,	4789 01		
2. Ozark,	426 70		
3. Palmyra,	130 55		
4. Platte,	1097 52		
5. St. Louis,	5703 65—	12,147 43	

XVII. SYNOD OF NEBRASKA.

1. Hastings,	101 45		
2. Kearney,	156 77		
3. Nebraska City,	788 22		
4. Niobrara,	48 07		
5. Omaha,	1294 08—	2,388 59	

XVIII. SYNOD OF NEW JERSEY.

1. Corisco,	80 00		
2. Elizabeth,	5756 35		
3. Jersey City,	2192 96		
4. Monmouth,	3427 51		
5. Morris and Orange,	7538 93		
6. Newark,	3893 28		
7. New Brunswick,	11157 88		
8. Newton,	2576 62		
9. West Jersey,	4480 25—	41,103 78	

XIX. SYNOD OF NEW YORK.

1. Albany,	15622 81		
2. Binghamton,	2670 79		
3. Boston,	719 65		
4. Brooklyn,	5923 15		
5. Buffalo,	7349 11		
6. Cayuga,	2338 36		
7. Champlain,	347 50		
8. Chemung,	738 78		
9. Chile,	25 00		
10. Columbia,	716 18		
11. Genesee,	1429 03		
12. Geneva,	2102 05		
13. Hudson,	2907 77		
14. Long Island,	1563 18		
15. Lyons,	255 84		
16. Nassau,	939 04		
17. New York,	121969 21		
18. Niagara,	1182 78		
19. North Laos,			
20. North River,	3429 66		
21. Oroomiah,			
22. Otsego,	788 56		
23. Rochester,	2244 40		
24. St. Lawrence,	949 74		
25. Siam,			
26. Steuben,	589 07		
27. Syracuse,	1591 30		
28. Troy,	9017 73		
29. Utica,	3842 13		
30. Westchester,	9144 28		
Miscellaneous,	5 00—	200,332 40	

XX. SYNOD OF NORTH DAKOTA.

1. Bismarck,	35 66		
2. Fargo,	97 69		
3. Pembina,	251 19—	384 54	

XXI. SYNOD OF OHIO.

1. Athens,	747 53		
2. Bellefontaine,	871 12		
3. Chillicothe,	1304 38		
4. Cincinnati,	12414 47		
5. Cleveland,	5765 31		
6. Columbus,	1033 17		
7. Dayton,	7596 60		
8. Huron,	573 71		
9. Lima,	593 71		
10. Mahoning,	1956 07		
11. Marion,	1130 59		
12. Maumee,	1109 66		
13. Portsmouth,	2111 33		
14. St. Clairsville,	666 76		
15. Steubenville,	994 78		
16. Wooster,	885 70		
17. Zanesville,	1325 64—	41,080 53	

XXII. SYNOD OF THE PACIFIC.

1. Benicia,	1155 25		
2. Los Angeles,	3029 31		
3. Sacramento,	572 07		
4. San Francisco,	3376 40		
5. San Jose,	1918 79		
6. Stockton,	152 40—	10,204 22	

XXIII. SYNOD OF PENNSYLVANIA.

1. Allegheny,	5373 15		
2. Blairsville,	3184 11		
3. Butler,	1131 69		
4. Carlisle,	5037 54		
5. Chester,	3841 31		
6. Clarion,	1367 94		
7. Erie,	5236 98		
8. Huntingdon,	7556 75		
9. Kittanning,	2272 69		
10. Lackawanna,	9163 18		
11. Lehigh,	4678 68		
12. Mexico,			
13. Northumberland,	5079 28		
14. Philadelphia,	45959 64		
15. Philadelphia Central,	14789 74		
16. Philadelphia North,	14768 20		
17. Pittsburg,	15443 92		
18. Redstone,	2855 54		
19. Shenango,	1258 61		
20. Washington,	3002 11		
21. Wellsborough,	926 84		
22. Western Africa,	7 43		
23. Westminster,	6116 81		
24. West Virginia,	466 35		
25. Zacatecas,			
Miscellaneous,	71 00—	159,589 49	

XXIV. SYNOD OF SOUTH DAKOTA.

1. Aberdeen,	41 50		
2. Central Dakota,	92 45		
3. Dakota, Indian,	35 00		
4. Southern Dakota,	69 30—	238 25	

XXV. SYNOD OF TENNESSEE.

1. Holston,	355 00		
2. Kingston,	147 76		
3. Union,	727 05—	1,229 81	

XXVI. SYNOD OF TEXAS.

1. Austin,	107 10		
2. North Texas,	86 70		
3. Trinity,	20 00—	213 80	

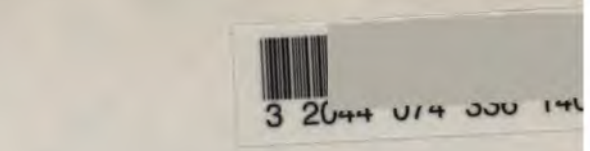
XXVII. SYNOD OF UTAH.

1. Montana,	515 03	
2. Utah,	246 13	
3. Wood River,	49 50—	810 66

XXVIII. SYNOD OF WISCONSIN.

1. Chippewa,	188 44	
2. La Crosse,	63 23	
3. Lake Superior,	656 06	
4. Madison,	486 11	
5. Milwaukee,	2132 62	
6. Winnebago,	493 78—	4,020 24
Miscellaneous,		22,546 49
Grand Total,		$595,734 86

WM. HENRY ROBERTS,
Treasurer.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